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# MEMORIAL

OF THE

PROGRESS OF THE

ART OF

NAVIGATION

FROM

THE

ANCIENT

TO THE

PRESENT

AGE

BY

JOHN

WILKINSON

ESQ.

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*The Night of the Decree*

# INTRODUCTION

TO THE

## HISTORY of MAHOMETISM.



BEFORE we enter into a particular Description of *Mahometism*, it seems necessary to give some Idea of the Nation which gave Birth to *Mahomet*. We shall borrow this Introduction from two or three Authors whom <sup>a</sup> we shall often copy, and we frankly own they have a Right to claim it as their own. This Acknowledgment is due both to the said Authors and to the Publick, lest we should become guilty of Plagiarism; a Crime so common in the Republick of Letters, that few Authors are

exempt from it, and most Booksellers ready to receive and conceal those Thefts.

*Arabia* derives its Name from a small District of the Province of *Tebama*, called *Araba*, from *Yarab* Son of *Kabtan*, and Father of the antient *Arabians*. Others are of Opinion this large Country has been so called from its Deserts, or from its different Inhabitants, &c. Antient Christian Authors generally give to all the People of *Arabia* the Name of *Saracens*, which Word signifies *the East*, or, according to *Bochart*, *Plunder*. This Etymology, as we shall see hereafter, does not please *M. Gagnier*.

<sup>a</sup> The Discourse published by Mr. *Sale* in 4to at *London* in 1734, before the *English* Version of the *Coran*. The two last Lives of *Mahomet*, one by Mr. *Gagnier* still living, the other a Posthumous Work of Mr. *Bou-lainvilliers*.

## I. Origin of the ARABIANS.

The Historians of that Nation reckon three sorts of *Arabians*.

I. The *Primitive* or *Antient Arabians*; who were the first Inhabitants of *Arabia* after the Flood, and their Posterity is either lost, or blended with those who came in after them.

II. The *pure* and *unmix'd Arabians*, that is the Children of *Kathan* or *Yoëlan*, who after the Confusion of Languages settled in that Part of *Arabia* called *Yemen*, or *Arabia Felix*. *Kathan* had two Sons, *Yarab* and *Giorham*. *Yarab* founded the Kingdom of *Yemen*; *Giorham* that of *Heyaz* or *Hegias*.

III. The *Mostarabians*, who became *Arabians* either by settling amongst them, or by contracting Alliances with the *pure Arabians*. These *Mostarabians* are the Offspring of *Ishmael* Son of *Ibrahim* or *Abraham*, from whom *Mahomet* pretended to draw his Pedigree in a direct Line. We must say something of the two first sorts of *Arabians*; tho' no more than is necessary to give us a competent Knowledge of the Origin of *Mahometism*.

Mr. *Gagnier* is of Opinion, that "the first of the *PRIMITIVE* or *ANTIEN* *ARABIANS*, who settled in *Arabia* immediately after the Flood, was the said *Giorham* " called the First, to distinguish him from another of the same Name. He was " of the Posterity of *Seth*, *Adam's* Son, and saved in *Noah's* Ark: for though eight " only are mentioned in Scripture to have been saved in it, yet the *Arabian* Histo- " rians, says *Gagnier*, pretend there were eighty Persons so saved. Coming out of the " Ark he went and dwelt in *Arabia*, and there his History ends; not the least " Footstep of his Offspring remains." Those who are inclined to give Credit to Facts without any Proofs or authentick Records, may believe this Account. Such are also the first pretended Histories of the *Chinese*, *Swedes*, &c.

There are also four Tribes, which made so many Nations comprehended under the Name of the *Primitive* or *Antient Arabians*, viz. *Adits*, *Thamudits*, *Giadits*, and *Tasmitis*. All of them Children of *Sem* Son of *Noah*: for which Reason *Sem* is called the Father of the *Arabians*. As the *Coran* mentions these four Nations to have been dreadful Examples of God's avenging Justice, we must give a short Account of them.

1. *Ad*, Father of the *Adits*, was Son of *Aws* called in Scripture *Uz*, Son of *Aram*, Son of *Sem*, Son of *Noah*. After the Confusion of Languages, he went to the South Part of *Arabia* called *Hadramawt* in a District named *Al-Alcaf*, that is, *moving Sands*, which reaches from the *Yemen* to the Country of *Oman*.

*Schedad*, Son of *Ad*, was the first Ruler or King of the *Adits*. He governed, according to the *Eastern* Authors, with much State and Splendor, and was so proud as to flatter himself that his Subjects would honour him as a God. They are as lavish of fabulous Stories concerning this *Schedad* as the *Grecians* concerning their Heroes; but the Particulars are useless here. We know nothing of *Schedad's* Successors: But the *Coran* relates, that the *Adits* being fallen into Idolatry, God sent their Brother *Hud* (whom they pretend to have been *Heber*) to preach to them the Unity of the supreme Being. *Abulfeda* gives the following Account of this Mission. *Hud*, or as most think *Heber*, looked upon by the Jews also as a great Prophet, was sent by God to the *Adits* who adored three Idols. These People, as likewise the

*Thamudits*,



*Thamudits*, were Giants of an immoderate Size, to which the *Coran* alludes in these Words: *Remember the Time in which God made you to succeed the People of Noah, when he enlarged your Stature*<sup>a</sup>.

*Hud* preach'd to the *Adits*; they rejected him, persevered in Wickedness; and God punish'd their Incredulity, by sending against them a choaking Wind seven Nights and eight Days successively. This Wind<sup>b</sup> was so scorching and pernicious, that the breathing of it entirely consumed their Bodies. So all those Unbelievers were destroyed, except *Hud* himself, and those who believed his Prophecies. *Hud* lived many Years after, and his Tomb is in the Country of *Hadramaut*, or at *Heg'r*, in the Territory of *Mecca*.

The same Tradition relates, that amongst the *Adits* lived a great Man called *Locman* (different from the Philosopher of that Name, who was Contemporary to the Prophet *David*) who was in so high Esteem for his Sanctity, that his Countrymen, labouring under an excessive Drought, which destroyed both Men and Beasts, were persuaded no one else could by his Prayers appease the Anger of God.

This *Locman*, after the Destruction of the unbelieving *Adits*, remain'd in the holy Territory of *Mecca*. God said to him, *Chuse what you like best, except Immortality, and I will grant it to you*. He answered, *Lord, Grant me to live as long as seven Eagles*. His Petition was heard, he took a young Eagle newly hatch'd, and when that dy'd a second, and so on to the Number of seven. Each liv'd 80 Years, and *Locman* died with the last of them.

The Vulgar, says *Abulfeda* a Mahometan Historian, roundly believe this Fable. We must own ingenuously, that such simple Credulity may be met with elsewhere. The *Arabian* Poets have also set forth this Fable in their Verses.

Other Writers of the same Nation speak of those *Adits* who remain'd at *Mecca* with *Locman*, and were not then involved in the Destruction of their Countrymen; but met at last with as tragical an End; for God, incensed at their Wickedness, changed them into Monkies. This is found in the *Coran*, and may be look'd upon as an allegorical Fiction according to the Genius of the Eastern Nations. Upon the whole, the *Arabians*, when Mention is made of some old Thing or Story, usually say, by way of Proverb, *This was in the times of AD*, as the *Grecians* did say heretofore, *such things happened in the time of SATURN and of OYGES*.

2. *Thamud*, Father of the *Thamudits*, Son of *Gether*, Son of *Aram*, Son of *Sem*, Son of *Noah*, after the Confusion of Languages, went to settle in the Country of *Heg'r*, betwixt the Province of *Hegjaz* and *Syria*. His Offspring, like that of *Ad*, fell into Idolatry; and when they heard the *Adits* had been destroy'd by a strong scorching Wind, 'tis said, that, to screen themselves from this dreadful Calamity, they chose to dwell in Rocks and Caves. The *ADITS*, said they impudently, *perished only because their Houses were built without Cement*. God, in order to their Conversion, sent to them their Brother *Saleb*, who, we are told must not be confounded with *Selah*, as *Herbelot* has done<sup>c</sup> in his Oriental Library; but might probably be *Phaleg*, according to the Opinion of the learned *Bochart*.

*Abulfeda*, cited by *Sale* and *Gagnier*, relates the Story thus: God sent *Saleb* to the *Thamudits*. *Saleb* was Son of *Obaid*, Son of *Asaph*, Son of *Mafakh*, Son of another *Obaid*, Son of *Hadder*, Son of *Thamud*. *Saleb* preach'd to them the Unity of God,

<sup>a</sup> *Gelal'din* explains those Words thus: *The tallest of them was a hundred Cubits high, and the lowest sixty*.

<sup>b</sup> See in *Chardin* and other Travellers the Description of this Wind, and of its bad Effects.

<sup>c</sup> Mr. *Sale* is the Author of this Remark.

very few believed, and these were of the lowest Rank : The others desired the Prophet to work a Miracle which might convert them, engaging themselves to believe on that Condition. They required he should bring forth a *she Camel* out of a Rock which they shew'd to him. *Saleb* pray'd and begg'd of God to work this Miracle. Immediately a *she Camel*, which had newly brought forth, came out of the Rock. The incredulous *Thamudits*, instead of believing as they had promis'd, did hamstring the *she Camel*. God being provok'd destroy'd them three Days after, by dreadful Storms, Earthquakes and Thunder, in the midst of which, according to the *Arabian Tradition*, the Voice of the Angel *Gabriel* was heard crying out in a frightful manner, *Perish all of you*. After this *Saleb* retired into *Palestine*, but went back afterwards to fettle in *Hegjaz*, and persevered in the Worship of God till he died in the fifty eighth Year of his Age. This Tribe of the *Thamudits* is propos'd, with that of the *Adits* to the *Mabometans*, as an Example of the Consequences of God's Anger against the Wicked and Unbelievers.

3. *Gjadis*, *Thamud's* Brother, and Father of the *Gjadisits*, after the Confusion of Languages, settled in the Country which lies betwixt the two *Keblab's*, that is between *Mecca* and *Medina*, and all the flat Country of the Peninsula of *Arabia* called *Al-Yemâm*.

4. *Tasm* Son of *Lud*, Son of *Sem*, Son of *Noah*, Father of the *Tasmits*, inhabited the same Countries as the *Gjadisits* : and those two Tribes were united under the Government of *Tasm*.

*Abulfeda* gives the following Account of them : " One of the Posterity of *Tasm*, " who was King of the *Tasmits* and *Gjadisits*, a wicked and voluptuous Prince, made " a Law to hinder the young Women of the *Gjadisits* from being married, till he " had obtained from them what was heretofore called <sup>b</sup> the *Right of the Lord of* " the *Manor* ". This highly provoked the *Gjadisits*, who conspired to rid themselves " of that Tyrant : In order to put this Design in Execution, they invited the King and " his chief Courtiers to a grand Entertainment, which was prepared in the open " Fields. Those Wretches no sooner began to be merry, but the *Gjadisits* who had " hid their Swords in the Sands, rushed upon the Tyrant, and killed him, with all " those who had been invited : They likewise murdered the *Tasmits*, some of whom " having escaped the Slaughter, called upon the King of *Yemen*, or *Arabia Felix*, to " come to their Help : He granted their Demand, attacked the *Gjadisits*, and utterly " destroyed them, and from that Time there is no Mention made in any History " either of the *Gjadisits* or of the *Tasmits*, so far that when any incredible Story is " related, it is pass'd into a Proverb, *This is a Story of Tasm*."

This is all the Account given of those antient *Arabian* Tribes, the Whole of which is uncertain, it not fabulous ; yet serves their Poets and other Authors as a Ground-work for their Poems, Allusions and Proverbs. Even the Historians relate gravely these Fables ; and the *Coran* itself, if literally understood, looks upon them as the Basis and Foundation of the Doctrine of Morality. We now must introduce a more credible and sure History of the *unmixed Arabians*.

This Nation is the Posterity of *Katban*, Son of *Eber*, Son of *Schalekh*, Son of *Arphaxad*, Son of *Sam*, Son of *Noah*. *Kabtan* is the same as *Yoctan* Son of *Eber*, Brother to *Phaleg*, mentioned in the Book of *Genesis* : This is so firmly believed by

<sup>a</sup> See hereafter the Meaning of that Word.

<sup>b</sup> These two Notes are only to let us understand, that our Author, out of Modesty, has put these Words instead of those employ'd by *Abulfeda* or his Translator ; and for the same Reason I shall not put the pretended *English* or *Scotch* Word he mentions ; but this barbarous Custom is easily guessed at.

Saadiab Gaon, that, as *Pocock* observes, he has put the Name of *Kabtan* instead of *Yoctan* in his *Arabian* Version of the *Pentateuch*, which Example has been followed by *Elmacim*, a Christian Writer in his History. *Eber*, says he, had several Sons, and amongst them *Kahtan*, Father of the *Arabians*, who is also called *Yoctan*. *Yoctan* having many Children, named three of them to be above the rest, *Saba*, *Awfar*, and *Hawila*, they all inhabited the *Yemen*.

*Kabtan* had two Sons, *Ya'arab*, Father of the *Arabians*, who dwelt in *Yemen*; and *Gjorham* the Second, Father of the *Gjorhamites*, who lived in the Country of *Hegiaz*: *Ishmael*, Son of *Abraham*, allied himself to them by marrying a *Gjorhamite* Woman.

*Ya'arab* had a Son named *Saba*, mentioned in the *Koran*. In the Book of *Genesis*, *Saba* or *Sheba* is placed amongst the immediate Children of *Yoctan*; but the *Arabian* Historians reckon him only in the third Generation.

*Saba* was so named, says *Abulfeda*, from the many Captives he took in the Course of his Victories, he was before called *Abdshems*, that is, *Servant of the Sun*. From him came all the *Arabian* Tribes of *Yemen*. His Children were *Hamiar*, *Cablan*, *Amru*, *As'ar*, and *Amelah*; from *Hamiar* descended the *Kodbaites*, by *Kodba'a* King of the Province of *Sbagr*, his Tomb is yet seen on the Top of a Mountain of the same Name; from the *Kodbaites* came the *Calbits*, by *Calb*, who settled at *Dawnato'l-Gjandal* at *Tabuc*, and on the Confines of *Syria*. *Zobair* Son of *Habab*, and *Zaid* Son of *Harethba* (who was first a Slave, then set at Liberty, and an adoptive Son of *Mahomet*) were both *Calbits*. The *Marabaites* and *Gjobainites* (a numerous Tribe subdivided into several large Families) who settled in the North of *Hegias* towards the Sea of *Gjodda*. The *Baluts*, likewise the *Tanuchites* and the *Salibites*, were Descendants of *Kodba'a*. The last mentioned lived in the Deserts of *Syria*, and were destroyed by the Kings of *Gassan*. *Kodba'a* was also Father of the *Nabdit*s and of the *Odbrait*s. The Tribe of the *Sbaabanites* descended also from *Hamar* by his Son *Sbaaban*.

The Posterity of *Chalan* was very numerous, and made up seven Tribes.

1. *Al-Azd*, from whom were derived the *Gassanites* Kings of *Syria*; the *Awfites*, Inhabitants of *Yathreb*, since called *Medina*; the *Khazregiits*, who dwelt in the same Place; these two Families embraced *Mahometism*, and were *Mahomet's* <sup>a</sup> *Ansarians*, or his auxiliary Troops: The *Barekites*, the *Dawfites*, the *Atikites*, the *Gasekites*, the *Khofaites*, so called because they were separated from the other Tribes of the *Yemen* by the great Inundation, which in the *Koran* is called *Sil-Al-Arem*, they were obliged to retire into the *Hegjaz*, and settled at *Batn-Marr* near *Mecca*, where they became so powerful, that they usurped the Temple and Principality of *Mecca*, from the Children of *Ishmael*, who had enjoyed it ever since the Destruction of the *Gjoramites*: They maintained themselves in Possession till *Abu-Gabshan* was cheated out of it by *Cosa*, one of *Mahomet's* Ancestors, at a drunken Bout in the Town of *Alfaiet*. The Poets, says *Abulfeda*, made themselves merry on this Loss of the <sup>b</sup> *Ca'aba*, and their Verses, according to *Gagnier*, a Man very well versed in the *Arabian* Language, are ingenious, but would not be agreeable in a Translation; we must take his Word for it. However *Abu-Gabshan's* repenting his Bargain when 'twas too late, became a Proverb: and the *Khazaites* were turned out of *Mecca*, and obliged to retire into their old Quarters at *Batn-Marr*.

<sup>a</sup> *Ansar*, Protector or Defender. See *Herbelot*, &c.

<sup>b</sup> The Temple of *Mecca* was so called.



2. *Al-Tai*, who settled in *Nag'd*, a Province of the *Hegjaz*, near the Hills *Agja* and *Salma*, since called Mountains of *Tai*, who was also nam'd *Odad*: from him came the Families of *Gjodailab*, *Nabban*, *Bowlan*, *Salaman*, *Hana*, and *Sodus*.

3. *Madbegi*, from whom sprang the Families of *Kawlan*, *Gjanb*, *Arwa*, *Sa'ad* (surnamed *Ab-Al-Ashkha*, Father of the numerous Family, because he lived to ride on Horseback at the Head of three hundred Men, all of them his own Children and Grand-Children) *Gjofits*, *Zobaidits*, *Al-Nachaits* and *Anas*, of whose Posterity was *Amar*, *Mahomet's* Companion.

4. *Hamdan*, from whom descended the Family of *Rabia*, who were in high Repute both before and after the Establishment of *Mahometism*.

5. *Kenda* had that Name given him for his ungrateful Behaviour towards his Father *Gofair*; he was before called *Thaw'r*; he settled in the *Yemen* joining the Province of *Hadbramut*; and was killed by *Moawia*: from him sprang the Families of *Safasec* and *Sacun*.

6. *Morad*, Father of all the *Moradites*, who inhabit the Mountains of the *Yemen* in the Neighbourhood of *Zabid*.

7. *Anmar*, from whom descended the *Bagjalits* and *Ghata'anites*. All these were the Posterity of *Chalan* Son of *Saba*, from whose other Children came *Lachm* and *Gjodham*, Children of *Amru*: the *Asbaarites*, from *Asbaar*; and the *Amelits*, from *Amela*; these last fled to *Syria* about *Damascus*, into a Mountain called to this Day *Amela*, at the Time of the above-mentioned Inundation, about the Reign of *Alexander the Great*.

All these Tribes had their own Kings for some Ages; *Mahomet* and his Successors brought them over to *Mahometism*, some by Persuasion, others by Force; having first destroyed the Jews, who from the Time of *Joshua*, or rather from their Dispersion, were grown very powerful, and had gained many Profelytes in *Arabia*: but as seventy Years before one *Joseph Dhu-Nawas*, an *Arabian* Prince and a Jew, had treated the Christians with the utmost Severity; *Mahomet* served the Jews in the like manner, and forced them to retire out of *Arabia*; He was more humane towards the Christians, only laid a Tax upon them, and allowed them the free Exercise of their Religion.

We shall now introduce an Account of the Origin and Progress of the *Most Arabians*, or *Arabians mixt*, such as may be gathered from the Genealogy of *Mahomet*, borrowed from *Gagnier* in his Introduction to the Life of that false Prophet.

### The GENEALOGY of MAHOMET.

" *Mohammed*, or *Mahomet*, who was also called *Abul Kafem*, that is, Father of  
" *Kafem*, was Son of *Abd'ollab*, Son of *Hafsem*, Son of *Abd Menaf*, Son of *Cosa*,  
" Son of *Kelab*, Son of *Morrah*, Son of *Ca'ab*, Son of *Lowa*, Son of *Galeb*, Son  
" of *Febr*, Son of *Malek*, Son of *Al-Nadbr*, Son of *Kenanab*, Son of *Hozaimah*,  
" Son of *Modreka*, Son of *Al-Yas*, Son of *Modhar*, Son of *Nazar*, Son of *Ma'ad*,  
" Son of *Adnan*.

" So far all the *Arabian* Historians agree; but some pretend there were about  
" forty Generations betwixt *Adnan* and *Ishmael*, others reckon but seven: *Abulfeda*

\* The *Arabians* are often called by the Name of their first Son.

" thinks

“ thinks it more probable that *Adnan* was Son of *Odd*, Son of *Odud*, Son of *Al-Yÿst*,  
 “ Son of *Al-Homaisfa*, Son of *Salanian*, Son of *Nabet*, Son of *Hamal*, Son of *Kidar*,  
 “ Son of *Ishmael*, Son of *Ibrahim* (or *Abraham*) : . . . . *Ishmael* was also called *Aarako'l*  
 “ *Tbaram*, which signifies, a *Spring of Water*, from the Fountain which the Angel  
 “ shew'd to *Agar* in the Desert<sup>a</sup>. This they pretend is the Well now called *Zem-*  
 “ *Zem*, near the *Ca'aba*, or famous Temple of *Mecca*.

“ The direct Line of *Mahomet's* Descent from *Ibrahim* is thus related by *Gagnier*,  
 “ *Ishmael* was born in the Land of *Canaan*<sup>b</sup>, when *Abraham* was eighty six Years old:  
 “ His Mother was *Hagar*, Servant Maid to *Ibrahim*; *Ishmael* was circumcised with  
 “ his Father at thirteen Years of Age: *Isaac* being born a Year after by *Sara*, the  
 “ Wife of *Ibrahim*, *Ishmael* and his Mother were banished to *Mecca*. . . . This  
 “ Town was inhabited by the *Gjoramites*. . . . or pure *Arabians*; *Ishmael* entered into  
 “ an Alliance with them, and married <sup>c</sup> *Ra'ala* Daughter of *Madbad* King of the  
 “ *Gjoramites*, and had by her twelve Sons, from whom sprang all the Most or Mixt  
 “ *Arabians*, otherwise called *Ishmaelites* from their Father, or *Hagarenians* from *Ish-*  
 “ *mael's* Mother. As to the Word *Saracens*, there is no Reason to think it is de-  
 “ rived from *Sarah*, nor from a Word which signifies *Thieving*, a common Vice  
 “ amongst the *Arabians*, as *St. Jerome* takes Notice; but, as *Pocock*<sup>d</sup> learnedly  
 “ proves it, from another which signifies the *East*; so that *Saracens* only mean  
 “ Eastern Nations: As to the Words *Arabia* and *Arabian*, the same *Pocock* may be  
 “ consulted.

“ *Hagar* died at *Mecca* some time after her Son *Ishmael's* Marriage, and was bu-  
 “ ried at a Place called *Hagira*. *Ibrahim* received a Command from God, says *Gagnier*  
 “ and the *Arabian* Historians, to build the *Ca'aba*. . . . which he performed with his  
 “ Son *Ishmael*, who furnished the Stone, and work'd with *Ibrahim*. This last men-  
 “ tioned Patriarch, whilst at Work, stood upon a Stone, which is to this Day called  
 “ *Ibrahim's* Footstool, and on which remains the Impression of his Feet. This  
 “ Temple subsisted till the *Koraishtes* demolished it in the thirty fifth Year of *Ma-*  
 “ *homet's* Life, and built a new Temple, about two thousand seven hundred and  
 “ ninety Years after the Building of the first. *Ishmael* lived one hundred and thirty  
 “ seven Years, died at *Mecca*, and was buried in the Tomb of his Mother *Hagar*.

“ 1. The *Arabian* Historians mention only two of *Ishmael's* twelve Sons. The  
 “ eldest was *Nabet*, who succeeded his Father in the Command or Custody of the  
 “ Temple. After his Death the *Gjoramites* usurped that Function, and kept it about  
 “ three hundred Years, when they were destroyed by Sicknes, such as the bloody  
 “ Flux and other Distempers in Punishment of their Sins, and then the *Ishmaelites*  
 “ recovered their antient Right.

2. “ The second Son of *Ishmael* was *Kidar*, the same who is mentioned <sup>e</sup> in several  
 “ Places of Scripture, and *Mahomet's* Pedigree from *Ishmael* is continued by him:  
 “ This was known by the Prophetick Light which appeared bright on his Face, as  
 “ it had done on his Forefathers from *Adam*. . . . *Kidar* married a hundred Wives out  
 “ of the Daughters of *Isaac*, but they all proved barren: At last he learnt by a Dream

<sup>a</sup> See *Genesis*, ch. xxi. v. 19

<sup>b</sup> See *Abulfeda* in *Mahomet's* Life: The *Coran*, Sur. 37. v. 103, and following, says, that *Ishmael* was  
 10 have been sacrificed: the Bible says *Isaac*.

<sup>c</sup> The Scripture says to the contrary, that he married a Wife out of the Land of *Egypt*.

<sup>d</sup> See *Pocock*, p. 33, 34 and 35 in his Notes.

<sup>e</sup> See *Genesis*, c. xxv. *Jerem.* c. xlix. 1 *Chron.* c. i. *Ezek.* c. xxvii. *Psal.* cxx, &c.

" that <sup>a</sup> *Fakhera*, Daughter of the King of the *Gjoramites*, of the Posterity of *Seth*,  
 " was to be his Wife; he married her, and had a Son, viz.

" 3. *Hamal*, who was born in the Life-time of *Jacob*.... He had a Son named

" 4. *Nabet*.

" 5. *Salaman*.

" 6. *Homaisa*.

" 7. *Al-Yefa*.

" 8. *Odad*, so called from his strong Voice; he was, they say, the first of the  
 " *Ishmaelites* who made use of a Reed to write, and excelled in that Art above all  
 " his Cotemporaries. His Son <sup>b</sup> was

" 9. *Od*.

" 10. *Adnan*.... who had two Sons, *Acc* Father of the *Accits*, and

" 11. *Ma'ad*, so named from his Victories and the Spoils he took from his Enc-  
 " mies. *Zobari* relates.... that *Moses* hearing of the Depredations committed by  
 " *Ma'ad's* Children upon the *Israelites*, called thrice upon God for Help against  
 " them, without receiving any Answer, which wondering at, and complaining of,  
 " he was answered, *that from that People the best of God's Servants was to be born*  
 " (*Mahomet*). We are likewise told that *Bocht-Naser* <sup>c</sup> (*Nebuchadnezzar*) having  
 " resolved to conquer *Arabia*, and to put their Prophets to Death, and destroy  
 " their Temple, ordered *Jeremiah* to seize *Ma'ad* (of whom *Mahomet* was to come)  
 " to bring him into *Syria*, and hinder him from cohabiting with his Wife; which  
 " being performed by *Jeremy*, yet *Nebuchadnezzar* set *Ma'ad* at Liberty, and sent  
 " him back into the Province of *Tebemah*, in which *Mecca* is situated.... *Ma'ad*  
 " had a Son out of the Prophet's Genealogy named *Kodba'ab*, Father of the *Kodaites*,  
 " and in the direct Line.

" 12. *Nazar*.... who had four Sons *Anmar*, *Ayad*, *Rabiah*, and

" 13. *Modbar* (in the Pedigree of *Mahomet*) who tho' younger was established  
 " by his Father in the Dignity of Master of the Temple". (*Gagnier* relates a long  
 Story about the last Will and Testament of *Nazar*, the Judgment pronounced by  
*Al-Afa'a*, some Particulars of the four Brothers Journey to *Al-Afa'a*, and of their  
 Stay with him; of which *Herbelot* gives likewise an Account with some Variations;  
 which we omit as useless to the Pedigree of *Mahomet*, or of the *Most Arabians*")  
 " *Modbar* in his old Age had a Son

" 14. Called *Al-Yas*, that is *Despair*, because his Father had lost all Hopes of  
 " having a Son. *Al-Yas* was also named *Habib*, that is, *the Well-beloved*.... he  
 " brought back the *Ishmaelites* to the Religion of their Forefathers, and gave a  
 " new Lustre to the *Ca'aba*; for which Reason the *Arabians* compared him to *Loc-*  
 " *man*, called him *the Prince of the People*, and *Lord of his Tribe*. Nothing was  
 " done without him.

" Out of the Genealogical Line *Modbar* had another Son, called *Kais*, or *Ailan*,  
 " tho' some pretend that *Ailan* was *Modbar's* Horse or Dog, others say *Ailan* was  
 " Brother to *Al-Yas* and Father of *Kais*: However that be, *Kais* became very il-  
 " lustrious by the Number of Tribes and Families sprung from him, viz. the  
 " *Hawazenites*, amongst whom *Mahomet* was brought up; the Children of *Kelab*,

<sup>a</sup> *Fakhera* signifies precious.

<sup>b</sup> Out of *Mahomet's* Line *Odad* had another Son, named *Tai*. See *Vita Mahom.* p. 120.

<sup>c</sup> Such is the Ignorance of the *Arabian* Historians, they make *Nebuchadnezzar* and *Jeremy* Cotemporaries  
 to *Moses*.



“ who were Lords of *Aleppo* and Kings of *Meusel*; the Families of *Amer*, of *Saafaa*,  
 “ and of *Gbasagia*, which last mentioned were in *Abulfeda's* Time Lords in the Pro-  
 “ vince of *Erak*; the Children of *Rabia*, of *Gjesin*, of *Ileal*, of *Thakif*.... of  
 “ *Nomair*, of *Rabela*, of *Mazen*, of *Gatfan*, of *Abas*; the Tribes of *Dhobian* and  
 “ of the *Abasits*, with those of *Solaim* and of the *Algjaitis*. The *Dhobianits* and  
 “ *Abasits* entered into a War which lasted forty Years about two Horfes called *Dabes*  
 “ and *Cabra*, who had run against two others named *Al-Cbara* and *Al-Fana*, du-  
 “ ring which *Antara* the *Abasite*, and *Hefn* the *Dhobianite* signalized themselves,  
 “ the first by his intrepid Courage, the second by a boundless Liberality. The  
 “ Length of this War gave rise to a Proverb about Law-suits not easily decided, which  
 “ are said to be like the War of *Dabes* and *Cabra*. *Adwan*, whose Tribe inhabited  
 “ *Taief* before the *Thakifites* was likewise a Descendant of *Kais*.

“ 15. But to return to *Mahomet's* Pedigree, *Al-Yas* had a Son called *Amer*, and  
 “ surnamed *Modrecab*, that is, the Pursuer or Obtainer, because all the good Qualities  
 “ and Virtues of his Ancestors, (besides the prophetick Light shining in his Face as  
 “ it did in all *Mahomet's* direct Line) were re-united in his Person: he was for  
 “ many Years without a Wife, but at last he married his Cousin-German, having  
 “ been advised in a Dream to do it.

*Al-Yas*, in the Collateral Line, had another Son named *Tabecba*.... from whom  
 were derived the Tribes or Families of *Tamim*, *Rabba*, *Datbab*, and *Mozaina*, all  
 of which were called *Khendafits*, from their Mother *Khendaff*.\*

“ 16. *Amer* or *Modrecab* had a Son in the direct Line called *Kbozaimah*; and in  
 “ the collateral another named *Hodbail*: from him sprang all the *Hodbailits*, and a-  
 “ mongst them *Abdo'lla* one of *Mahomet's* Companions, the Poet *Abu-Dhewaid*, &c.

“ 17. *Kbozaimah*, in the prophetick Line, had a Son named *Kenana*, from the  
 “ Word *Ken*, which signifies a Covering, a Shade, because he protected his People:  
 “ His other Children were *Hawn* (from whom came the Tribes of *Addabal* and of  
 “ his Brother *Al-Daifh*) and *Asad* Father of the *Cabelites* and of the *Dowdanites*.

“ 18. *Kenana's* Son *Malek* was surnamed *Al-Nadbr* for his Beauty.... in the  
 “ Collateral Line *Kenana* had several other Sons, viz. *Mal-Kân*, *Abd-manab*, *Amrou*  
 “ and *Amer*, from each of whom sprang several Tribes.....

“ 19. *Malek's* only Son was *Ferb*, surnamed *Koraisb*, by Reason of his Boldness  
 “ and Courage; others are of Opinion *Al-Nadbr* had that Name given him by  
 “ God, upon account of his plain and frank Temper; lastly, some Authors derive  
 “ that Word from *Karashba*, which signifies to assemble or gather, because *Cofa*,  
 “ *Ferb's* great Grandson, got together all the Descendants of *Ferb* to obtain by  
 “ their Help the Possession of the *Caa'ba*.....

“ 20. *Galeb* was *Ferb's* Son in the direct Line: in the Collateral *Ferb* had two  
 “ other Sons, viz. *Mobareb*, Father of a Tribe of the same Name, and *Al-Hareth*,  
 “ from whom sprang the Family of *Al-Cbologe*, whose Descendant was *Abu-Obaidab*,  
 “ one of the ten Martyrs mentioned in the History of *Mahomet*.

“ 21. *Galeb* had a Son in the direct Line called *Lowa*, and one in the collateral  
 “ named *Taiem* or *Al-Adram*, that is, without a Beard, whose Descendants were  
 “ nicknamed *Adramits*.

“ 22. *Lowa* had six Sons, viz. *Caab* in the direct Line, and in the collateral *Al-*  
 “ *Hareth*, who died without Issue, *Saad*, *Hofqima*, *Amer* and *Afama*, who were

\* That is *who walks proudly*.

“ Founders of as many Tribes: *Amru* who was killed by *Ali* in the War of the  
 “ Ditch was of the Posterity of *Amer*. *Ca'ab* enjoyed a great Authority amongst  
 “ the *Arabians*, he changed the Name of the sixth Day of the Week from *Arnba*,  
 “ which signifies a Day of Joy and Pleasure to *Gjama'a*, which means a Day of  
 “ Assembly, and consecrated that Day to divine Worship, calling the People together,  
 “ and instructing them in the Law of God, and foretelling the Coming of *Mabomet*,  
 “ (if we give any Credit to *Mabometan Legends*).... But after *Ca'ab's* Death, which  
 “ happened five hundred and twenty Years before the War of the Elephant\*, at  
 “ which Time *Mabomet* was born, all his Instructions and Exhortations were  
 “ forgot.

“ 23. *Morra* was in the Prophet's Genealogical Line Son of *Ca'ab*, who had also  
 “ two other Sons, *Hofais* (Father of the *Sabamits*, and likewise of the *Gjemachits*,  
 “ from whom came the two Brothers *Omaia* and *Obba*, sworn Enemies of *Mabomet*).  
 “ and *Ada* Father of the *Adits*, from whom descended *Sa'id* one of the ten Mar-  
 “ tyrs, and *Omar* one of the *Califes* who succeeded the Prophet.

“ 24. *Morra* had in the direct Line a Son named *Kelab*, or *Hakim*, or *Adwa*....  
 “ and two more in the collateral, viz. *Taiem* (from whom descended *Talba* one  
 “ of the ten Martyrs, and *Abu-Beer* surnamed *Al-Seddick the faithful Witness*, who  
 “ was *Mabomet's* Father-in-Law, and his Successor in the Dignity of *Califf*) and  
 “ *Yokdba*, from whom sprang the *Makbzumits*....

“ 25. *Kelab*, in the Collateral Line, had a Son named *Zabra*, Father of the *Zabrits*,  
 “ from which Tribe came *Sa'ad* one of the ten Martyrs, and *Amenab* Mother of  
 “ *Mabomet*: But in the Genealogy of the Prophet, *Kelab's* Son was *Zaid*, otherwise  
 “ called *Kofa*, upon Account of his Beauty, Learning, Love for Truth, and glorious  
 “ Achievements.... he married *Haia* Daughter of *Halil*, who besides being Master  
 “ of the *Ca'aba*, was also chief Ruler of *Mecca*. *Kofa* found Means to obtain  
 “ the spiritual and temporal Government, took upon him the Name of King<sup>b</sup>,  
 “ and left three Sons, viz.

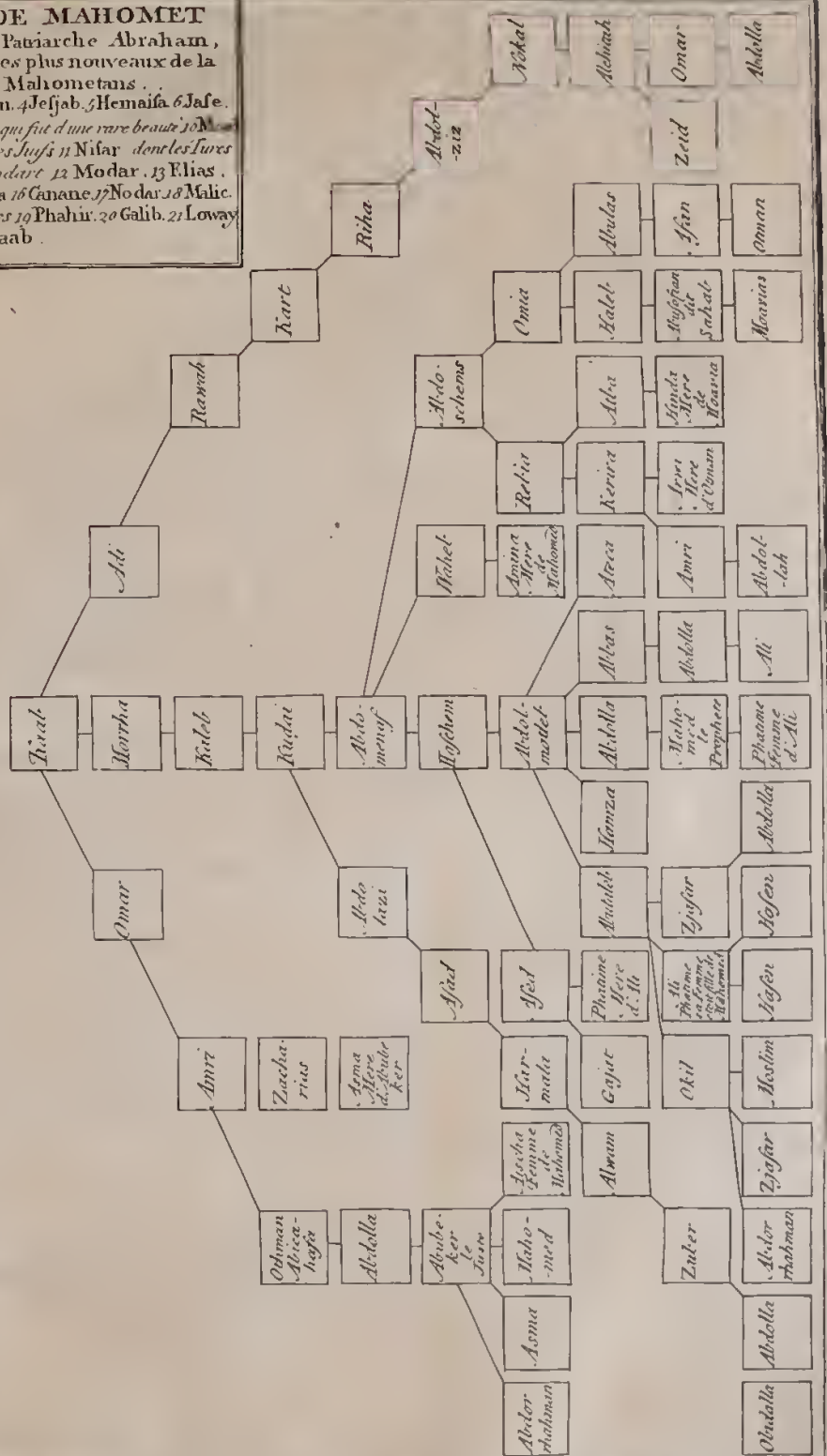
“ 26. In the direct Line *Abd-Menaf*, or *At-Moghaira*, or *Al-Kamar*, that is, the  
 “ Moon, by Reason of his Beauty, he was declared Prince in his Father's Life-  
 “ time.... died at *Mecca*, and was buried in the Hill named *Al-Hagian*, which  
 “ became a common Burying-Place. *Kofa's* Sons in the Collateral Line were *Abdo'l-*  
 “ *Dar*, (Founder of the Family of *Sbaiba*, from which descended *Al-Nadbre* one of  
 “ *Mabomet's* most inveterate Enemies, and put to Death by his Order after the Battle  
 “ of *Bedr*) and *Abdo'l-Ozza*, from whom came *Al-Zobair*, one of the ten Martyrs,  
 “ and *Kbadigja* Wife of the Prophet.

“ 27. *Abdmenaf* had in the Genealogical Line a Son called *Amra*, surnamed  
 “ *Al-Ola* the Sublime, by reason of his high Station, or *Hasbem*, that is the Bread-  
 “ Breaker, because in a Time of Dearth he furnished his Subjects with Bread....  
 “ he died at *Gaza*. In the collateral Line the other Sons of *Abd-Menaf* were *Abd-*  
 “ *shems* (Father of the *Ommiads* by his Son *Ommiab*, from whom descended *Ocka*,  
 “ put to a violent Death by *Mabomet*, after the Battle of *Bedr*.) *Al-Motalleb* (Fa-  
 “ ther of the *Al-Motallabits*) and *Nawfal* (Father of the *Nawfalites*.)

\* According to this Chronology, *Ca'ab* lived in the first Age of Christianity, before the Destruction of *Jerusalem*.... but the Time of his Birth, or how long he liv'd, is not known.

<sup>b</sup> *Gagnier* relates the Story of *Kofa*, his obtaining the Possession of *Mecca* and the *Ca'aba* two different Ways; the Curious may consult him.

1 Tradition des Mahométains  
 12 Ismael. 2 Kedar 3 Selam. 4 Jéfab. 5 Hemaïa 6 Jase.  
 7 Ader 8 Ad 9 Ednan. qui fut d'une rare beauté 10  
 Grand Capitaine. Ennemi des Juifs 11 Nifar. dont les Juifs  
 disent avoir encore l'Esclandre 12 Modar. 13 Elias.  
 14 Medrike 15 Chazaima 16 Ganane 17 Nodar 18 Malic.  
 (celebre entre les Prophètes) 19 Phahir. 20 Galib. 21 Loway  
 22 Kaab.







“ 28. *Hafsem* had only one Son named *Shaiba Al-Hamd*, that is *Venerable old Age* because he had, when born, Gray-hairs; he was likewise call'd *Abdo'l-Motaleb*, because that having lost his Father in his Childhood, he was brought up by his Uncle *Al-Motaleb*. He was the first *Arabian* who dy'd his Hair black: God revealed to him where was the Well of *Zemzem* . . . . about five hundred Years after the *Gjoramites* had thrown into it the Swords and Armour of *Kolaab*, the two golden *Antelopes*<sup>a</sup>, several other precious Things, filled it up, and fled into *Arabia Felix*. *Abdo'l-Motaleb* went about digging up the Earth, with his only Son *Al-Hareth*; the Work was interrupted by the *Koraisbits*, he made a Vow to God that if he sent him ten Sons more to help him, one of them should be sacrificed, in the mean while he kept Possession of the Place, and having had eleven Sons more, he began to dig again in Spight of all Opposition, he found the above-mentioned Treasure, and at last the Spring of Water<sup>b</sup>, of the Swords and Armour he made an Iron-gate to the *Ca'aba*, and melting down the golden *Antelopes*, he covered the Gate with gold Plates<sup>c</sup> . . .

“ 29. *Abdo'l-Motaleb's* Son in the Genealogical Line of the Prophet was *Abdo'llah*, the handsomest of all the *Koraisbits*; all the Women were deeply in Love with him, insomuch that *Joseph's* History with *Potifar's* Wife was often renew'd, . . . . and the Night in which he consummated his Marriage with *Amenab*, two hundred *Arabian* Women died (of Grief) without having ever been married. *Abdo'llah* had twelve Brothers and six Sisters, but four of the Brothers only, viz. *Abu-Taleb*, *Abdo'l-Ca'abab*, *Haniza* and *Al-Albas*, and one Sister named *Safia*, lived to the Time of the *Islamism*<sup>d</sup>.

“ The Time of *Mahomet's* Birth drawing near, all the *Arabian* Witches spoke of it; *Satan's* Throne was destroy'd, all the Idols were thrown down, a great Famine with which the *Koraisbits* had long been afflicted, ceased by a sudden Fruitfulness of the Earth, and that Year was named *the Year of Liberty and Joy*; all the *Arabian* Women desired Male Children, in hopes of bringing forth the so long expected Prophet; lastly, God<sup>e</sup> destroyed the Masters of the Elephants . . . in the following Manner.

“ The *Abyssins* or *Ethiopians*, (having over come the *Hemiarits*, and forced their last King *Dhu-Norwas*, a Jew and a cruel Persecutor of the Christians, to fling himself into the Sea,) were at that Time Masters of the South Part of *Arabia*. One *Abraham* sent by *Negus* King of *Ethiopia* to be Governor of that Country, grew jealous of the Glory of the Temple at *Mecca*, he therefore built a magnificent Church in *Sana'ab*, the Place of his Residence, and Capital Town of *Arabia Felix*, and ordered all the *Arabians* to come to it in Pilgrimage instead of going to *Mecca*. But an *Arabian* of the Tribe of *Kenan* came privately into the Temple and did his Occasions in it; *Abraham* highly incensed at this Insult and Prophanation, swore he would revenge that Affront by destroying the Temple at *Mecca*; he took the Field with a powerful Army, which was still more formidable by a prodigiously large Elephant<sup>f</sup>, on which *Abraham* himself was

<sup>a</sup> A wild Beast in the *Indies* about the Bigness of a Roe-buck.

<sup>b</sup> The same which the Angel shew'd to *Agar*, *Ishmael's* Mother.

<sup>c</sup> The first Gold with which the *Ca'aba* was adorned.

<sup>d</sup> See hereafter the Establishment of *Mahometism*.

<sup>e</sup> See the *Koran*, Sur. 105. v. 2.

<sup>f</sup> Some Authors say there were thirteen Elephants in that Army.

“ mounted

" mounted ; . . . . But when he was come within a Day's Journey of *Mecca* ac-  
 " cording to *Abdo'l-Motaleb*, his Prediction . . . and Prayer . . . . The Elephant  
 " would not go towards *Mecca*, but turned his Back to it, all possible Means were  
 " used without Success to make the Beast advance towards *Mecca*; . . . Part of the  
 " Army was drowned by a Torrent which drove them into the Sea, the rest were  
 " killed by an Army of Birds black and white, with a Mixture of green and  
 " yellow, which held in their Claws and Beak three Stones which they darted  
 " upon the Head of the Men, and pierced them through from Top to Bottom ;  
 " *Abraham* was struck with a Distemper which caused his Body to fall in Pieces:  
 " One Man only, *viz. Abu Yaksum* escaped to bring the News to the King of  
 " *Ethiopia*, which he had no sooner done, but he was killed by one of the said  
 " Birds". Such are the Wonders which, if we credit the *Arabian* Legendary Au-  
 " thors, God wrought for the Preservation of the Temple of *Mecca*; and were the  
 " Fore-runners of *Mahomet's* Birth, who was *Abdollah's* Son by his Wife *Amna*,  
 " and was conceived on a *Friday* Night in a Country-house, within the three Days  
 " on which Sacrifices were offered in the Vale of *Muna*, at the Time precisely when  
 " the *Arabians* performed the Ceremony of throwing Stones against Satan, in the 881st  
 " Year of the *Æra* of *Alexander the Great*. We cannot doubt but most of our  
 " Readers will look upon this Account as fabulous, yet some Facts may be true  
 " which a Man of *Mahomet's* Turn of Mind might easily improve into Miracles, as  
 " others have done, and will appear by the following Dissertations.



A

## DISSERTATION.

*The Life of* MAHOMET.

WE shall follow in this and the following Dissertations the same Method of which we have made use in the whole Work. To a faithful Account of what has been related by Historians, we shall now and then subjoin our own Reflections; and as we cannot but condemn this *Impostor*, whose Religion has like a furious Torrent laid waste *Asia*, *Africa*, and a great Part of *Europe*; we shall likewise impartially consider, the artful Proportion of *Mahomet's* bold Undertaking, with the common Notions of Mankind, (chiefly of his Countrymen the *Arabians*) with their predominant Passions and Customs, with the then divided State of *Christendom*; and to what Purpose he has employed Enthusiasm and Miracles.

The foregoing Introduction is a Heap of Fables, or at least of uncertain Facts, to which the *Mussulmen* give Credit, as most other Nations do to the Accounts of their Origin fetched from the most remote and dark Recesses of Antiquity. Our Readers must not expect to meet with exact Truth in this Abstract of *Mahomet's* Life. This new Lawgiver like *Numa* and some others, without any other Miracle, has settled his Religion by a due Regard to the Dispositions, Ignorance, Prejudices, Interest and Policy of the People, helped with no small share of Enthusiasm. Fabulous, uncertain, erroneous Stories, are necessary to a Worship so human and carnal: But that such unwarrantable Means should ever have been used for the Sake of vile Interest and Lucre amongst Christians, is a deplorable Misfortune, no ways to be imputed to our Holy Religion, but to the rapacious Avarice of some Miscreants, and the over credulous Disposition of the People.

*Mahomet* was born at *Mecca*, in the Year of the Elephant <sup>a</sup>, the 571 of Christ, the 4th of *Justin* the Younger at Break of Day, on a Monday the eighth of the first Month *Raby* which answers the ninth of *April* of the said Year 571 <sup>c</sup>, according to *Boulain Villiers*. The Historians who are so exact in setting down the Day and Hour of his Birth, relate several Wonders with which it was accompanied: As a Star notified the Nativity of Christ, they likewise relate that all the Cities and Villages of *Arabia* and the neighbouring Countries, were dazzled with an extraordinary bright Light: The new Prophet was no sooner born, but he knelt down, and raising his Eyes and Hands to Heaven, distinctly pronounced these Words, "God is great, there is no other God, and I am the only Apostle of God": He

<sup>a</sup> The *Mussulmen* have invented innumerable Fables to honour their Prophet, and some Christians have imitated them, in order to blacken his Character.

<sup>b</sup> See *Gagnier* in the Life of *Mahomet*. See the foregoing Dissertation at the End.

<sup>c</sup> See *Mahomet's* Life, p. 194. See also *Boyle* in the Note (a) on the Article of *Mahomet*, about the various Opinions concerning the Year of his Birth.

had no Foreskin, an evident Proof, they say, that he was a true Faithful; Satan and his Angels were cast down into the bottomless Pit, and their Oracles, Divinations, and Witchcraft ceased<sup>a</sup>; the sacred Fire kept up by the Wisemen of *Persia* was extinguished; a large Lake dried up, and the Walls of the Palace of *Chosroes* King of *Persia*, were thrown down by a violent Earthquake, which fore-boded the Overthrow of the *Persian* Monarchy by an *Arabian*.

On the seventh Day, his Grandfather *Abdōt Motaleb* gave an Entertainment to the *Koraishites*, and named him *Mohammed*, or as we pronounce it, *Mabomet*<sup>b</sup>. About the same Time the young Prophet's Father died without leaving him any Patrimony; but *Halima* nursed him, and received many signal Favours from God upon that Account, and the whole Country had a Share in those heavenly Blessings. The Babe was endowed with a constant Cleanliness, which other Children never have, and was an Emblem of his religious Purity: This last Virtue he was possessed of in an eminent Degree; and it was bestowed upon him by the Ministry of two Angels, who whilst he kept Flocks in the Country with his Foster-Brother, took hold of him, laid him on the Ground, ripped up his Belly and Breast, from whence they took out a black Spot, washed him all over with Snow-water, filled his Breast with Light, closed it up, and he was healed in an Instant. This Story may be allegorically explained, and the black Spot mean Original Sin, of which the *Coran* makes mention<sup>c</sup>; as of a heavy Load which weighed down *Mabomet's* Back, till he was thus freed from it. However his Companion surprized at this wonderful Event, acquainted his Mother with it:<sup>d</sup> She found *Mabomet* standing in the same Place, with his Eyes lifted up to Heaven, and his whole Body darting forth Rays of Light: She told her Husband the whole Story; he took it as a Fit of the Falling-Sickness, and was the first Author of the Report, so much spread since, that the grand Prophet of the *Mussulmen* was afflicted with that Distemper: Others pretend that he was either hypocondriack or possessed; and his Nurse *Halima* parted with him, and gave him back to his Mother; saying, She was afraid *the Devil was in him*. 'Tis more likely that *Mabomet* was an Impostor and an Enthusiast, who knew when and how to counterfeit Inspiration and Prophecy, than that he could himself make use of his Fits at every proper Occasion, or that the *Arabians* were such Fools or Bubbles as to mistake a natural Distemper for a Divine Inspiration. Be that as it will, the Scar of this angelical Wound reached from the Pit of his Stomach, to the Bottom of his Belly, and he had it to his Dying-day, if we believe the *Arabian* Legends.

*Mabomet* being six Years old lost his Mother, and two Years after his Grandfather, and was under the Tuition of an Uncle<sup>e</sup>, who carried him some Years after into *Syria*, where *Bobaira* with another<sup>f</sup> wicked Monk named *Sergius* owned him as *God's Apostle*, and entered into a close Confederacy to propagate this new Fanaticism. *Sergius* is supposed to have lent a helping Hand in the Com-

<sup>a</sup> The Heathen Oracles have also been said to have ceased when Christ was born.

<sup>b</sup> *Mohammed* signifies *praised* or *glorified*. He was the fourth *Isamite* of that Name.

<sup>c</sup> Chap. 94.

<sup>d</sup> *Maracci* relates this Story in a different Manner:

<sup>e</sup> his Name was *Abu-Taleb*.

<sup>f</sup> Some are of Opinion *Sergius* and *Bobaira* were one and the same. See *Boulain Villers*, p. 264, and *Prideaux* in his *Life of Mabomet*:

position of the *Koran*<sup>a</sup>. *Bobaira* pretended that a Cloud shaded the young Prophet from the Sun, that when he sat down, the Trees put on a new Verdure to cover him; and that he had seen the Seal of Prophecy imprinted on his Shoulders: Go back, "said he to *Abu-Taleb*, Uncle and Tutor of the Child, and take Care "he does not fall into the Hands of the Jews, for this Child is to perform great Things "by the Appointment of God." *Abu-Taleb* followed the Advice, and went back to *Mecca*.

Beauty, Wisdom, Modesty, Wit, and a decent Behaviour were the Ornaments of *Mahomet* in his Youth, and acquired him the Name of *Al-Amin*, that is the Faithful. At fourteen Years of Age, others say at twenty, he served under *Abu-Taleb* in the Wars of the *Koraishtes*. When twenty-five Years old, he was Factor or Agent for *Khadigia* a rich Widow of the same Tribe, who drove a great Trade, and he undertook a second Journey into *Syria* to manage her Affairs. At *Bosra* in which Town was *Bobaira's* Convent, he wrought new Miracles before him, and another Monk called *Nestor*; these Monks struck with Amazement, and two more Persons of the same Stamp believed in *Mahomet*, tho' not yet manifested to the World, and became the first *Mussulman*.

*Khadigia's* Affairs being dispatched, *Mahomet* went back to *Mecca*, guarded by two Angels, who covered him with their Wings; the Widow saw them, and shewed to them her Companions: This wonderful Vision, or rather a Passion which sometimes seizes amorous Widows upon the decline, and makes them see every thing in a different Light from other People, joined to the Beauty and promising Strength of *Mahomet*, and to some other Miracles of which one of his Slaves was Witness, made her court him in plain Terms to marry her, which he did two Months and twenty Days after his Return: So far the new Apostle had only Monks, Slaves, and Women for Witnesses of his pretended Mission.

This Marriage made the Prophet very easy in his Circumstances, for fifteen Years or thereabouts he enjoyed the Leisure which accompanies Riches; his Wife brought him four Boys who died under Age, and four Girls who were afterwards married: He often retired during that time, like *Numa* and other Legislators, into a Cave in the Neighbourhood of *Mecca*, and there framed the System of a Religion, which has spread itself and done infinite Mischief throughout the East: At last in the fortieth Year of his Age he became a Prophet, and in that Quality preached to the Red and the Black, that is, to all Nations<sup>b</sup>. He was ordered to establish the Law of God as it is contained in the *Koran*, and to abolish the antient Religions chiefly Paganism. Judaism and Christianity he only intended to reform according to *Gagnier*<sup>c</sup>; tho' for want of having a right Notion of the Trinity, he and his Followers have, and do still, give to Christians the Name of Infidels: On the other side *Boulain Villers*,<sup>d</sup> gives such a description of the Christianity of those Times, as makes it highly probable *Mahomet* aimed at the Destruction of it; and *Gagnier*<sup>e</sup>, seems to be of Opinion, that *Boulain Villers* himself preferred *Mahometism* to it: These two Writers may be easily reconciled if we consider the vast Distinction which is betwixt professing Christianity, and living as a Christian ought to do. Be that as

<sup>a</sup> See *Boulain-Villiers*, p. 222. who tells a Story which he does not believe himself.

<sup>b</sup> See *Gagnier*, in his Life of *Mahomet*, Book 1. Chap. 7.

<sup>c</sup> See *Gagnier* in the same Place.

<sup>d</sup> See *Boulain Villers* in his Life of *Mahomet*, p. 237. and following.

<sup>e</sup> See *Gagnier* in his Preface to the Life of *Mahomet*.



it will, the new Apostle in his motley spiritual and carnal Religion, has borrowed some few good Things from the Christians, which he blended with many bad ones of his own Invention : But he never allowed the Appellation of *true Believers* to any that did not receive the *Koran*, by which he pretends to have restored the *Islamism*, that is, the Religion of *Abraham* and the Prophets, as it is written in the said *Koran*, Chap. 2. This pretended Prophet received his Mission and the true prophetic Gifts by a Vision which he had in the *Night*, called of the Decree. He retired usually to his Cave in the Month *Ramadhan*, in the Night betwixt the three and four and twentieth of it, which was about the Middle of our *January*, *Gabriel* appeared to *Mahomet* and said to him, <sup>a</sup> *Read*. The Prophet answering, *I cannot read*; the Angel replied, *Read in the Name of God who has made the Posterity of Adam from a little congealed* <sup>b</sup> *Blood, for your Lord deserves infinite Veneration, he has taught Man the use of the Pen, he has taught him what he knew not*. This happened in the Mountain *Hora* <sup>c</sup>, in which was the above-mentioned Cave : Going up to the Middle of the Mountain, a Voice came from Heaven to declare to him that he was the Apostle of God, and that *Gabriel* was the Person who spoke to him. After this Vision *Mahomet* fainted, being unable to bear the Glory of the Angel <sup>d</sup>, to prevent which, he appeared in a human Shape. *Khadigia* was made acquainted of this Apparition by her Husband, her Love for him made her easily believe it, and spread the News with Joy and Zeal : She told it to *Waraka*, who became a Witness for and a Forerunner of the new Prophet and his Law. God and his Angels conversed familiarly henceforth with *Mahomet*, who having received in the fore-mentioned Vision the Rite and Ceremony of Ablution with Prayer; *Khadigia* was the first who complied with these religious Customs in the Presence of her dear Prophet.

Profelytes came on apace, *Ali Zaid*, *Mahomet's* Slave, *Abu Becre* and several others mentioned by the Writers of *Mahomet's* Life, were the first. Yet the new Prophet did not publish his Mission till three Years after, either because he was then contriving how to succeed in his Designs, or rather because Historians have concealed several Facts, which if known might have discovered the secret Springs of this now seeming wonderful Revolution : But at the Expiration of that Term, a new Apparition was seen, by which he was so much frightened, <sup>e</sup> that he came hastily down from the Mountain *Hora*, crying out to his Followers, *Wrap me up*. But *Gabriel* stopt him in God's Name, and put into his Hands these Words of the *Koran* <sup>f</sup>. " *You who are wrapped up, rise, go and Preach, give Glory to the Lord, purify your Cloaths, avoid Abomination, (that is Idolatry) hope not to receive much more than you have given, rest in (or trust to) God.*" Hitherto *Mahomet* had only exhorted mildly and as a Friend, but after this Order he preached publicly and with Authority; some of his own Family opposed his Mission, he nevertheless taxed his Countrymen of Idolatry, and threatened them with eternal Damnation; they re-

<sup>a</sup> The Angel held the Beginning of the 96th Chapter of the *Koran*.

<sup>b</sup> One easily guesses what is this congealed, or rather coagulated Blood. See the Note of *Sale* on the 96th Chapter of his *English* Version of the *Koran*.

<sup>c</sup> This seems an Imitation of *Moses* on Mount *Sinai*.

<sup>d</sup> In all *Mahomet's* Visions *Gabriel* represents the Holy Ghost, being the Dispenser of the Mysteries of God, and of all his Graces. See *Herbelot* in his *Biblioth. Orient.*

<sup>e</sup> See *Boulain Villers*, p. 280.

<sup>f</sup> These Words are the Beginning of the 74th Chap. of the *Koran*. See *Sale's* Notes on that and the foregoing Chap. 73.

jected him, declared themselves his Enemies, and persecuted those who paid any Submission to the new Apostle.

This is the Epocha of the first *Hegira* or Flight of the *Mussulmen*, who being persecuted by the *Koraisites*, fled into *Ethiopia*: *Mahomet* himself staid at *Mecca*, and received in a Vision the 53d Chap. of the *Koran*,<sup>a</sup> his Countrymen still took all Opportunities to treat him ill, which obliged him to retire into a House, which is become a Chapel called *the House of the Reed*<sup>b</sup>, and held in great Veneration, for having sheltered *Mahomet* and his Disciples, who, besides a small Number gone to *Ethiopia*, were only thirty-nine. In this Retirement he gained over many Profelytes, notwithstanding the daily Affronts put upon him, and his being accused of Witchcraft. This last Imputation is not wonderful in a Country, where the Power of Magick was thought to be very great; yet several Authors have been of Opinion that this Calumny is copied from the History of Christ: But whence comes this Fondness of finding so many Passages of *Mahomet's* Life like unto those of *Moses* or Christ? The Progress of the Christian Religion is owing to Causes so different from the Means used by this Impostor<sup>c</sup>; the Religions themselves are so opposite one to the other, the Account given by *Arabian* Legends so over charged with hyperbolical Expressions, so distant from the beautiful and persuasive Simplicity of the sacred Penmen, that it must be owned, the *Arabian* Prophet bears a nearer Resemblance to the *Sybil*s and other deceitful Oracles of the *Heathens*, than to Christ, to whom he can be compared but in this one Circumstance, that both being descended from antient and noble Families, were reduced to Poverty: In a Word, Humility, Patience, Long-sufferings, and Preaching, converted the World to Christianity; whereas the Force of Arms proved necessary for the Propagation of *Mahomet's* Doctrine,<sup>d</sup> and without it he never could have been a Prophet in his own Country. Till then his Religion had but few Followers, he daily suffered new Persecutions, but was comforted by the Promises and Prophecies of *Gabriel*, one of which foretold the Conversion of the *Arabians* and *Barbarians*, amongst whom it is likely he reckoned Part of the *Asiatick Romans*, tho' some time before he greatly rejoiced at a Victory obtained by them over *Chosroes* King of *Persia*, but his Joy was chiefly occasioned by the Overthrow of the *Persians* and of their Religion; by which Means he hoped to raise his own. Accordingly the Daughter of *Habib*, who was deaf, dumb, blind, and had by a Palsy lost the Use of her Hands and Feet, being cured, or thought to be so, according to a Prophecy of *Mahomet*, which he made at the Time of an Eclipse of the Moon, so many were converted, that they soon became superior to the other *Arabian* Idolaters, *Jews* or *Christians*.

*Khadigia* died in the tenth Year of *Mahomet's* Mission: He supplied this Loss, by taking more Wives than one; it is also related that he then brought over from Judaism the *Geniuses* of *Nisibis*, who, as the *Arabian* Writers say, are spiritual Beings<sup>e</sup> inferior to Angels, superior to Men, free Agents, capable of Good and Evil, and by consequence may be converted and repent.

In the following Year the *Chafregites* who were pure *Arabians*, embraced the Religion of *Mahomet*; he gave them the Name of *Ansarians* or Auxiliaries<sup>f</sup>, be-

<sup>a</sup> *Gabriel* is said to have brought this Chapter from Heaven.

<sup>b</sup> This House stands on Mount *Safa*, and is named *Baith Soran*.

<sup>c</sup> See *Boulain Villers*, Pag. 145, 176, 243. and in several other Places.

<sup>d</sup> God said to *Mahomet*, *I send you with a Sword*. See *Gagnier*, Pag. 241.

<sup>e</sup> See *Herbelot* in his *Biblioth. Orient* Article *Gen*. and in other Places.

<sup>f</sup> See *Gagnier* in the last Chap. of the first Book of *Mahomet's* Life.

cause they powerfully helpt him to settle his Doctrine. In the twelfth Year he was, as he says in his *Koran*, carried from *Mecca* to *Jerusalem*, and from thence to the highest Heavens in one Night: *Gabriel* accompanied him, holding the Bridle of *Alborack* on which *Mahomet* was mounted <sup>a</sup>. At *Jerusalem* he met *Abraham*, *Moses*, and *Jesus*; having before that been invited by several Voices to become a *Jew* or a *Christian*, or to give himself up to the vain Amusements of the World: Under the Conduct of *Gabriel* he avoided those Snares. The account of this nocturnal Vision <sup>b</sup> is so interwoven with witty Turns, wild and ridiculous Fancies <sup>c</sup>, and downright fanatical Notions <sup>d</sup>, that we shall not tire our Readers with it. The *Arabian* Authors are not agreed whether this Journey was performed by *Mahomet* in his Body or only in Spirit, we might even take the whole for an Allegory if the new Apostle had not proved himself an Impostor or a Fanatick by endeavouring to convince the incredulous *Arabians* of the Reality of this Voyage <sup>e</sup>.

About the same Time, *Mahomet*, having engaged his Followers by a new Oath of Fidelity to fight for him against the *Black* and *Red*, that is against all the World, was nevertheless obliged by the *Koraishtes*, who endeavoured to kill him, to leave *Mecca* <sup>f</sup>, and fly to *Medina*, where the Inhabitants received him with Respect and Veneration. He built there a *Mosque*, and a House for his Wives, one of whom was but nine Years old; he established a Confraternity betwixt the *Mobagerians* who fled with him from *Mecca*, and the *Ansfarians* or Auxiliaries of *Medina*, who were to look upon and help one the other like true Brethren. Then he began with his Disciples to wage War against the Unbelievers of *Mecca*, without neglecting the spiritual Part and the Ceremonies of his Religion. He settled the *Kebla* <sup>g</sup>, that is, whereas he himself used before to turn towards *Jerusalem* when he prayed, he now ordered his Followers to turn their Faces towards the *Ca'ab* or Temple of *Mecca*. Again he ordered that the Faithful should be called to Prayers with a loud Voice from the Top of the *Mosques*, whereas before he was out of Policy inclined to the Jewish Horn, and had actually made use of the Rattles as Christians did. He likewise ordained the grand Fast of *Ramadban*, in which Month the *Koran* came from Heaven, and made several Regulations about Alms, things lawful or unlawful, Policy, &c. all which were either inspired or confirmed by Miracles.

A Victory obtained against the *Koraishtes* proved invincibly, in the Opinion of the *Arabians*, the Justice and Truth of *Mahometism*. The Battle was fought on a Friday the 17th of the Month *Ramadban*, near *Bedre*, a Well on the Confines of *Arabia*. The Prophet, in Imitation of *Moses* <sup>h</sup>, sat in a Lodge made for him, and prayed for those that fought; towards the End of the Battle, he rushed impetuously out of the Lodge, but *Gabriel* did not let him engage, he led him to a Ditch,

<sup>a</sup> *Mahomet's* white Mare was called *Al-brack*, for being swift as *Lightning*.

<sup>b</sup> See *Gagnier* in the first twelve Chapters of the second Book.

<sup>c</sup> See in Chap. 10. *Mahomet's* Dialogue with God.

<sup>d</sup> See in the same tenth Chapter how God disclosed himself to the Prophet, after the Angels had by the Order of God, taken off the Veil of Unity.

<sup>e</sup> See what *Gagnier* relates in the 13th Chapter of the said second Book.

<sup>f</sup> *Herbelot* in the Article *Hegrah* fixes *Mahomet's* Flight to the 14th Year of his Mission, but Historians differ about the Year of Christ to which it answers; it happened they say at Noon, in the Month *Mohorram*, (which begins about the Middle of our *July*). See in *Herbelot* the wonderful Circumstances of it, the Plots of Satan, and his conspiring with the Inhabitants of *Mecca* against *Mahomet*. See also *Salé's* English Translation of the *Koran*.

<sup>g</sup> *Herbelot* on the Word *Kebla*, which literally signifies that Part of the World towards which we turn our Faces at the Time of Prayer: Whence a *Persian* Poet says a true faithful has no *Kebla*, God being a Spirit.

<sup>h</sup> *Exod.* Chap. 17.

where



where finding small Gravel, the Angel ordered him to throw it in the Faces of the *Koraisbites*, saying, *Let their Faces be confounded*. The wonderful Gravel blinded their Eyes, stopped their Breath, put them into Confusion, and the whole Army was destroyed; several Squadrons of Angels with *Gabriel* at their Head joined themselves to the *Mussulmen*, if we believe the credulous and enthusiastick *Arabians*. *Abu-Gjekel* (who commanded the *Koraisbites*, and maintained both the old Religion and the Liberties and Properties of his Countrymen, against the Usurpation of *Mahomet*) was killed in this Battle; want of Success has made him as odious to the *Mahometans*, as *Pharaoh* was to the *Jews*<sup>a</sup>. Those who lost their Lives on *Mahomet's* Side, were looked upon as glorious Martyrs. So it happens generally in all great Revolutions either in the Church or State.

In another Battle between *Medina* and *Mount Obod*<sup>b</sup>, the *Koraisbites* got the better at first, but a panick Fear seized them, and they ran away; after which *Mahomet* pushed on his *temporal* and *spiritual* Conquests. He broke the Alliance contracted betwixt the *Jews* and the *Mussulmen*<sup>c</sup>, and destroyed the *Nadhirits* who professed the Jewish Religion: They had entered into a League with the *Koraisbites*, and renewed the War against *Mahomet*, this is called the War of the Ditch. *Mahomet* prayed again, again Angels fought for him, the Confederate Army broke into Factions, an Easterly Wind with Rain and Hail proved the more likely and natural Cause of their being totally defeated, and accordingly there is a Tradition that *Mahomet* himself said, "I overcame by the Easterly Wind, and was worsted " when the Wind blew from the West." In the Course of this War and of the Destruction of the *Nadhirites*, an Order came from Heaven to forbid casting Lots, (Games of Hazard are comprehended in that Word) and drinking Wine<sup>d</sup>. The last mentioned Law was grounded on the Danger which *Mahomet* had run of losing his Life at a Feast of the *Nadhirite*<sup>e</sup> *Jews*.

*Gabriel* inspired the *Arabian* Apostle to undertake a new War against the *Koraidbit Jews*; the *Mussulmen* were ordered as from God, to pray against them, like the rest of *Mahomet's* Enemies they had Angels to encounter, so the War proved fatal to them, they were defeated and put to Death, as their Forefathers had treated the *Canaanites*: This appears by the Words of the *Koran*<sup>f</sup>, which seem to be copied from *Deuteronomy*, "You have killed Part of the *Koraidbites* and made the rest " Slaves, God has given you their Country, &c." This Expedition was followed by several others, which we omit to hasten to give an Account of the first Attempt made by *Mahomet*, in the sixth Year of the *Hegira* to bring over the Christians to his *Islamism* or Belief, not by Force of Arms, (his fanatical Visions and Revelations could not have supported him against the Power, tho' so much decayed of the Christian Emperors) but by Persuasion. He chose *Abdol-Rahman* for this Mission, and put him in Possession of that Office by these Words, <sup>g</sup> which evidently prove that his Weakness or Policy only, hindered him from making War. "Go and make a " holy War in the Name, and for the Voice (that is the Religion) of God; " whoever shall deny God, you shall fight him; behave not like a perfidious Man,

<sup>a</sup> See *Gagnier* in *Mahomet's* Life, Book 3. Chap. 4.

<sup>b</sup> *Obod*, so called because it stands alone amongst the other Mountains of *Arabia*.

<sup>c</sup> See in the above cited Chap. 4. of Book 3. in *Gagnier*, what occasioned this Breach.

<sup>d</sup> See Chap. 2, and 5. of the *Koran*.

<sup>e</sup> See *Gagnier's* Life of *Mahomet*, Book 3. Chap. 11.

<sup>f</sup> Chap. 33.

<sup>g</sup> *Gagnier*, Book 4. Chap. 5.

“ kill not young Children . . . for the Time will come when they shall be obedient, &c.”

*Mahomet* had resolved to go in Pilgrimage to *Mecca* and encouraged his Followers to undertake it, by a Dream <sup>a</sup> which he contrived for that Purpose; but the *War* or *sacred Visit of Hodaibia*, a little Town subject to *Mecca*, and distant a Day's Journey from the *Ca'aba*, and some other Events retarded this Pilgrimage. The Prophet being come to *Hodaibia*, appeased the Sedition of his Men, who suffered much by Drought, and procured Water for them out of a Well, into which he ordered an Arrow to be thrown: So many Wonders encreased his Disciples Confidence and respect for him to such a Degree, that they preserved the Water in which he had bathed, the Hair which fell from his Head and Beard, even his Spittle, &c. Such Marks of a profound Veneration and religious Submission struck all the Beholders with Astonishment, and in particular two Deputies of the *Koraishtes*, one of whom named *Arifa*, told his Masters at his Return, “ I have seen *Kesroes of Persia*, the “ Emperors of *Rome*, *Negus of Ethiopia*, in all their Glory; but nothing comes “ up to *Mahomet* amongst his Companions, happen what will, his People will never “ leave him, so look to yourselves.” These Reports spread far and near, lost nothing in the telling, brought many Profelytes over to the new Religion, and prepared the Hearts and Minds of those whom the force of Arms had not yet subdued to that *blind Faith* which is so conspicuous amongst the *Mahometans*. *Mahomet* and his Followers bound themselves to stick together by a mutual Oath, this is called by the *Arabian* Historians the *Voluntary Inauguration*, and was done near a Tree called *Hodba*, from which *Hodaibia* took its Name: A Peace soon followed, occasioned by the generously sending back to the *Koraishtes* eighty of their Men who had been taken Prisoners. The Conditions were, that the Prophet should defer his Pilgrimage a whole Year, after which he and his might perform this Act of Devotion, but should not stay above three Days in the Town, and have no Arms but their Swords in the Scabbard. The Discontent of the *Mussulmen* at these Articles, might have proved fatal to *Mahomet*, had not some new Wonders and Revelations reconciled them to him, chiefly <sup>b</sup> the Chapter of the *Conquest or Victory* by which he promised them the Possession of *Mecca*, which however they did not obtain till two Years after. In the Interim many Women ran over to *Mahomet*, and he did not send them back to the *Koraishtes* as had been stipulated in the Treaty, under Pretence that they were not specified by Name. A Recruit of Women was very useful in these hot Countries, in a Religion which admits Plurality of Wives, and under a Leader naturally addicted to Women; and all Antient and Modern History informs us that they have many Wiles to win over to, and retain Men in their Party. Yet the new Apostle took Care to try their Vocation, and not to trust blindly to such Conversions; he therefore made them abjure solemnly the old Religion, and swear that they left it to embrace the new, merely out of a Principle of Conscience: This being done, he parted the Woman now become faithful, from her unfaithful Husband, and gave her Leave to marry another.

A new Profelyte left the *Koraishtes* <sup>c</sup>, became a Leader of *Mussulmen*, with whom he pillaged the Country: No doubt he was privately encouraged by the Prophet, who

<sup>a</sup> The same, Book 5. Chap. 1.

<sup>b</sup> Chap. 48. of the *Koran*. He speaks as Prophets often do, as if it had already happened.

<sup>c</sup> See *Gagnier* in his *Life of Mahomet*, Book 5. Chap. 3.

got his Ends by it, and obtained that Clause to be revoked, by which he was obliged to send back the *Koraisites* who should come over to him, and he was allowed to keep them.

In the seventh Year of the *Hegira*, *Mahomet* in one of his Sermons acquainted his Disciples with the Resolution he had taken to send Ambassadors to foreign Princes, in order to invite them in a solemn Manner to become *Mussulmen*. These Words *Mahomet Apostle of God* were engraved on the Seal of those Letters. The first was sent to *Kosroes* King of *Persia*, who tore the Letter without reading it, and ordered his Viceroy of *Arabia* to bring *Mahomet* to his Sense, or to put him to Death: *Mahomet* prophesied, they say, <sup>a</sup> *That God would tear to Pieces the Kingdom of Kosroes as he had torn the Letter*; the Viceroy became himself a *Mussulman* being convinced, by the Accomplishment of the Prophet's Predictions, <sup>b</sup> that his Mission was from God. They pretend likewise, that he wrote to the Sultan of *Egypt*, to *Negus* King of *Ethiopia*, to the Sultan of that Part of *Arabia* which bordered upon *Syria*, to three or four petty *Arabian* Princes, and even to the Emperor *Heraclius*; and that the last mentioned Prince received his Letter with Respect and embraced the new Religion.

The Historians of *Mahomet's* Life mention his being bewitched by the Jews; at least this was made the Pretence of a new War against them, called the *War of Khaibar* <sup>c</sup>, in which *Ali* and other *Mussulmen* Heroes did such Wonders as served for a Pattern to the Romances of subsequent Ages, and were according to all Appearances but made up Stories. We are likewise told, that the Prophet had like to have been poisoned by a Jewish Woman, who gave him some roasted Mutton: The prophetick Instinct <sup>d</sup> was of no use to him, tho' it helpt him so far as not to eat much of it, yet he tasted it, and felt the Effects of it the three Years which he lived after it.

Much about the same Time, tho' he was not young, he had many Wives, and expressly prohibited Fornication in his *Koran*, yet he committed that Crime, and instead of shewing any Marks of Repentance, he pretended a Revelation which dispensed him from that Law: This may be seen in the 24th and 66th Chapter of the *Koran* <sup>e</sup>, and no doubt his Example like that of the Heathen Gods and Goddeses <sup>f</sup> made deeper Impressions than all the Laws against that Vice.

At last in the seventh Year of the *Hegira*, the Year stipulated in the above mentioned Treaty being elapsed, *Mahomet* and his Followers made the *Al-Kadba* or his Visit of Consummation or Accomplishment, and Pilgrimage of *Mecca*. At the Distance of six Miles from that Town, they all took an Oath to perform religiously all the Ceremonies and Rites prescribed in that Visit: Being come nearer they left their Arms and Baggage, and entered the holy City in Triumph; devoutly kissed and embraced the black Stone of the *Ka'aba*, and went seven Times round the Temple: "The three first Rounds they made <sup>g</sup> running, jumping, and shaking their Shoulders, to shew their Vigour after the Fatigue of the Journey; the other four, walking gravely, not to over tire themselves, and this Custom is kept up to this Day."

<sup>a</sup> See *Boulain Villers*, Pag. 354. This Prophecy is in the 30th Chapter of the *Koran*, called the *Greeks* or the *Romans*. *Boulain Villers* owns at last, this was only a Consequence of *Mahomet's* sagacious and penetrating Genius. See likewise *Sale* in his *English Translation* of the *Koran*.

<sup>b</sup> *Mahomet* they say, told the Viceroy that *Siroes* had killed *Kosroes* a few Hours after it happened.

<sup>c</sup> See *Gagnier*, Book 5. Chap. 6. and following.

<sup>d</sup> The Sheep tho' roasted spoke, according to an *Arabian* Legend.

<sup>e</sup> See likewise *Gagnier*, Book 5. Chap. 9.

<sup>f</sup> See *Terentius* in *Eunuch*, Act 3. Scene 5. *Virgo* in *Contlavi*, &c.

<sup>g</sup> *Gagnier*, Book 5. Chap. 10.



Then Prayer was proclaimed, and the Prophet mounted on a Camel, ran seven Times between two Hills, on which were to be seen at that Time two Idols of the *Koraishtes*: The *Mussulmen* were shocked at it, but their Scruples were laid by a Passage of the *Koran*<sup>a</sup> sent from Heaven, in which God declared that those two Hills were a Memorial of him, and that the Pilgrims who should visit them, ought not to be looked upon as guilty of any Sin. This same Custom<sup>b</sup> is still in Use amongst the *Arabians*, who pretend it is as antient as their Patriarch *Ishmael*, and look upon it as Part of the religious Worship practised by *Abraham*: The Whole concluded with a Sacrifice of seventy Camels, and the *Mussulmen* shaved themselves. *Mahomet* complied in the same Place with another Sort of Devotion, which was familiar to him, by consummating Marriage with a new Wife, who was so devoted to him that, as the *Arabians* say, She ordered her Corpse to be buried at the Root of the Tree, under which the Deed was done.

Historians place in the eighth Year of the *Hegira*, the first War of the *Mussulmen* against the *Romans*, by which then were meant all the Nations subject to the *Greecian* Empire; the Destruction of which was then begun by the *Mussulmen*, who from that Time raised themselves upon its Ruins. A Battle was fought near *Muta*, a Town in *Syria*; Victory at last declared itself for the *Mahometans*. Their next *Exploit* was against the *Koraishtes*: The Prophet foresaw, it seems, that they would soon break the Peace, and sent Troops towards the Sea, to be at Hand to surprize and carry off the Caravans. This amongst us would be looked upon as the first Step to a Rupture; yet we are told that the Allies of the *Koraishtes* began it. *Mahomet* would not receive their Submission, being glad of the Opportunity of becoming Master of the holy Place, under the specious Pretence of revenging the Injury offered to his Allies. Accordingly he advanced towards *Mecca*, found all in Consternation, encreased his Army with those who daily flocked in to him; by Force, Threats, or Persuasions, he brought over to his Party many Profelytes of Note, who were likely to procure the Conversion of others. . . . Then he attacked the *Koraishtes*, not like an Apostle, but as a Conqueror, and gave the Signal saying, "This is a Day of Slaughter, in which the most sacred Place of Refuge may be "violated if requisite". His Orders were obeyed, they entered *Mecca* Sword in Hand, and killed all the *Koraishtes* they could find; but *Mahomet* pretended this barbarous Execution was made against<sup>c</sup> his Intentions.

The Apostle made his publick Entry next Morning at Sun-rising, repeating aloud, with an affected Humility, the Chapter of the *Koran* called<sup>d</sup> *Victory*, which came down from Heaven at *Hodaibia*; he went directly to the *Ca'aba*, and without alighting from his Camel, devoutly performed the seven Rounds, and touched the black Stone with his Staff; then he dismounted, went in, and pulled down all the Statues, amongst others that of *Ibrahim* or *Abraham*, in the Hands of which were the Arrows or Rods used by *Arabian* Idolaters in their Divinations by casting Lots: At going in he often repeated the Words, *God is great*, &c. turning to every Side of the Temple, he said Prayers with various Bowings, and fixed the *Kebla*; the 360 Idols which were round the *Ca'aba*, and that which was on the Top, underwent the same Fate in a wonderful Manner, according to *Arabian* Writers; *Mahomet* only

<sup>a</sup> See Chap. 2. of the *Koran*.

<sup>b</sup> See *Herbelot* in the Article *Hagge* or Pilgrimage of his *Biblioth. Orient.* in which he relates the various Ways of performing it, and the Rules prescribed by the *Mahometan* Doctors concerning it.

<sup>c</sup> *Gagnier's* Life of *Mahomet*, Book 6. Chap. 1.

<sup>d</sup> Chap. 48. of the *Koran*. See *Sale's* Note on that Chapter.

touched



touched them with his Cane, saying, *Truth is come, let Falshood disappear, Lying is mere Vanity*, and down they fell: He went in and preached in a Pulpit <sup>a</sup>, made for that Purpose, which the *Kalifs*, who succeeded him, used likewise. The seven Rounds were repeated, after which he went to the Well of *Zem-zem* <sup>b</sup>, made a Stop at *Ibrahim's* Foot-step, drank large Draughts of that sacred Water, washed himself, and the *Mussulmen* followed his Example.

*Mahomet* made a Speech to the Inhabitants of *Mecca*, on the Favour which God bestowed upon them by his Means in freeing them from Idolatry; he let them know they were become his Slaves, but restored to them that Liberty, which by the Right of Conquest they had lost.

Many Wonders and heavenly Oracles accompanied this Ceremony, the Apostle disposed of the several Offices of the Temple, renewed the Oath to the Believers, and they mutually took an Oath to bind themselves to him: The other Idols throughout *Arabia* were likewise destroyed by his Officers. Thus most of the *Arabian* Tribes left Idolatry, but probably might have as easily relapsed into it, had the remaining Idolaters won the Battle of *Honaim*, of which the *Mahometan* Historians <sup>c</sup>, according to their Custom, give a wonderful Account.

The Fame of *Mahomet's* Victories and of his Clemency, made such an Impression upon his Neighbours, that several of them on their own Accord embraced the new Religion; such is the Effect of Prosperity! The ninth Year of the *Hegira* is remarkable, by being called the *Year of Embassies*: Many Deputations were sent to pay Homage to him in *Medina*, the Place of his Birth. As he had overcome the *Koraishtes*, who were the chief of the *Arabians*, being Masters of *Mecca*, of the Temple, and the holy Territory, the genuine Posterity of *Ishmael*, and by Consequence were also esteemed the most learned; the rest easily perceived that *Mahometism* would get the Mastery, and prove the best to follow. The Proclamation of the holy War against the *Romans* is of the same Date, tho' no actual Rupture ensued, for Reasons unknown; yet the *Mussulmen* Historians call it the War of *Tabuc* <sup>d</sup>: This was followed by the Conversion of the *Thakijits*, a People bordering upon *Arabia*. At first they desired to keep their Idol, and to be exempt from Prayer, but *Mahomet* rejected this Proposal, and said these remarkable Words concerning Prayer: *Nothing can be good in a Religion, which does not prescribe Prayer*. So much Prosperity emboldened the Prophet to repeal in the same Year, all the Privileges enjoyed by Idolaters; this he did by a pretended Order from Heaven, contained in the *Koran* <sup>e</sup>; but the Truth is, he thought himself strong enough to use Force instead of Reason: He therefore threatened all Infidels, meaning Christians as well as Heathens, with approaching Destruction, in these Words: "When the sacred Months, (which were in Number four) are elapsed kill Idolaters wherever you find them, besiege them, and lay all Sorts of Snares to entrap them". This Order was publicly read at *Mécca*, in the Time of the holy Pilgrimage, to which all the *Arabian* Tribes were met, and *Ali* declared that *no Infidel should ever be admitted to Paradise*; all

<sup>a</sup> *Gagnier*, Book 5. Chap. 11.

<sup>b</sup> See *Herbelot* in the Article *Zem-zem*, of *Biblioth. Orient.* it is also called the *Well of Mecca*. See likewise the foregoing Dissertation. This Well is said by the *Arabians*, to be the same which the Angel shewed to *Hagar* for *Ishmael*, and that its Water restores Health, strengthens the Memory, blots out Sins, &c. for this Reason *Mahomet* paid Respect to it, to draw in the People.

<sup>c</sup> See the Account of this Battle in *Gagnier*, Book 6. Chap. 5.

<sup>d</sup> *Tabuc* is half way between *Medina* and *Damascus*.

<sup>e</sup> Chap. 9. which is intitled of *Immunity*.

such were forbid to approach or visit the holy Temple, the House of God, being unworthy of it: Hence is derived the Custom of putting to Death every Infidel, that is every one, who not being a *Mahometan*, dares come to the *Ca'aba*.

The tenth Year of the *Hegira* produced likewise many such other Embassies and Conversions. *Ali* was invested with the Dignity of a Missionary, the Prophet gave him a Standard, put a Turbant upon his Head, and sent him to *Yemen* or *Arabia Felix*. *Ali* went at the Head of three hundred Men, defeated the Idolaters, and by Consequence made Converts of them. History informs us that he preached to them, but the same Writers own that his Sword was more persuasive than his Sermons.

We have already acquainted our Readers that the Pilgrimage to *Mecca* is looked upon by the *Mussulmen* to be of such Importance, that whoever is able to do it, and does not perform it once, at least, in his Life-time, is reputed an Infidel. This Custom was complied with long before *Mahomet*, and the *Arabians* say it is as ancient as the Patriarchal Age. *Mahomet* had visited the *Ca'aba* twice before, as we have related it; <sup>a</sup> but in this Year he vowed <sup>b</sup> and performed it in a magnificent Manner: A hundred thousand Men accompanied him, all his Wives followed him in *Litters*, many Camels crowned with Flowers, and adorned with Ribbands, were led for the Sacrifice. During the Journey he often said Prayers with the usual Bowings. He entered the holy City at the same Place as when he took it, the religious Ceremonies were the same; as to going seven Times round the *Ca'aba* and kissing the black Stone twice: He from a neighbouring Hill pronounced this Form of the Profession of the Unity of God. *God is great, there is no God but he only, he has no Companion, the Power of governing belongs to him, Praise be given to him alone, he is powerful above all, he only strong.* The Sun being near setting, he instructed the People, and taught them the Rites to be observed in the Pilgrimage, and stood till the Close of the Day; said Vespers or Evening Prayers . . . lay on the Ground, slept till the Time of the Aurora, said Morning Prayers a few Minutes before the rising of the Sun. He ran through the Valley of *Mohasser* to that of *Mina*, in which are the Pebble-stones, took up seven of them, and threw them one by one against Satan, repeating each Time the said Form of Unity. At the Place of Sacrifice he made a Discourse to let the People know the Ceremonies of it; . . . . He killed with his own Hands and offered sixty three Camels, as many as he was Years old; *Ali* killed thirty-seven to make up the hundred. Then these Words, which are the Ratification of the *Koran*, were heard from Heaven: "*Wo be this Day to those who have denied your Religion, . . . . I have this Day brought it to its Perfection, and have fulfilled my Grace upon you . . . 'Tis my good Will and Pleasure, that Islamism be henceforth your Religion.*" The *Mussulmen* Doctors say, that the Word *Religion* comprehends all the Decisions, Statutes, and Precepts of the Law; and that since that Time, no positive or negative Command is come down from Heaven. This being over, *Mahomet* shaved his Head, the right Side first, then the left, threw away his Hair, of which *Khaled* one of his Officers tied part to his Turbant, and was powerfully helped by those precious Relicks in all the Battles in which he was afterwards engaged. The Whole concluded with a holy Repast, in which they eat what remained of the sacrificed Camels; the Prophet said a Prayer, drank some *Zem-zem* Water, and once more made the

<sup>a</sup> See above. See likewise *Herbelot*, &c.

<sup>b</sup> See *Gagnier*, Book 6. Chap. 16.

seven Rounds. Within a Mile of *Mecca*, is Mount *Araa*, a Place much respected by the *Mussulmen*, because, as they would have us believe, *Adam* and *Eve* after their Sin, were condemned to a Separation for one hundred and twenty Years, which being expired, they met by God's Appointment, on the Top of this Hill, and complied with the so long interrupted conjugal Duty. In Memory of which, the Place is dedicated to Penance and Retirement, of both which Duties *Mahomet* acquitted himself; prayed for his own Sins, and for those of his Followers, and recommended the same Acts of Devotion in the *Koran*.

The Prophet on this Occasion of the said Pilgrimages, undertook to reform the *Arabian* Calender. Before his Time, the *Arabians*, to bring their twelve Lunar Months to an Equality with the Solar Year, added every third Year a thirteenth Month: This they had learnt of the Jews, and made use of this Intercalation, chiefly with an Intent of fixing the Pilgrimage to the Autumn Season, in which the Weather is temperate, and the Fruits of the Earth in full Maturity. But *Mahomet* abolished this Custom, ordered there should never be but twelve Lunar Months in the Year, so that to this Day, as Father *Maracci* observes, their *Rhamadan* or Fast, their *Dhul-Hagija* or Pilgrimage falls successively in every Season of the Year. He likewise altered another of their Customs: Four Months called *Moharran*, *Regheb*, *Dhil-Ka'ada*, and *Dhu'l-Hagija*, were to be kept holy by the *Arabians*: They were forbid fighting or committing any Acts of Hostility at that Time; but in Case of a War, they eluded the Precept by transferring the sanctifying of one Month to the next, this they called *Al-Nafa* or a Delay: The Apostle forbid such Translations; but to avoid the fatal Consequence of too scrupulous and nice observing the said Law of not fighting, he gave the *Mussulmen* Leave to defend themselves in those sacred Months. "Fight, says he in the *Koran*, against the Infidels all the Months of the Year, since they do not scruple fighting against you, even in the holy Months."

We are now come to the last Period of *Mahomet's* Life, the last Embassy he received was from the *Arabians* of *Yemen* in the Month of *Moharram*, the eleventh Year of the *Hegira*; and the last Expedition which he ordered, was in the following Month of *Safar*. Two Days after he fell into a Sickness occasioned by the Poison he had taken three Years before. He called his Wives together, entertained them, chiefly the most beloved of them, and his Daughter *Fatima* with such Discourses as shewed his fanatical Enthusiasm, or were the Result of the senseless Fancies of a disordered Brain by the Violence of the Fever. But to be able to speak more sensibly to his Followers, he ordered a prodigious Quantity of cold Water<sup>a</sup> to be thrown upon him, to recall his wandering Spirits: Then being carried to the *Mosque* and set in the Pulpit, he recited aloud the above-mentioned Form of Unity, begged God's Pardon, proffered to make a publick Reparation for all the Injuries he might have done to any Body, and actually paid to a particular Person the Principal and Interest of a small Sum of Money which he pretended was due to him; Saying at the same Time, "It is much more easy to bear Shame in this World than in the next." A truly Christian Sentiment! He then said the Prayers for Noon; he likewise prayed for the Dead, according to the Agreement and Communion which subsists between the Living and the Dead. These and other devout Actions he perform-

<sup>a</sup> Chap. 2. See Mr. *Sale's* Note on that Passage.

<sup>b</sup> Seven large Skins or Measures full of Water. See *Gagnier*, Book 6. Chap. 18.



ed as long as he had any Strength left. The *Mussulmen* religiously observe as part of his last Will, some Orders he gave in the Height of his Sickness; as 1°. *Drive Idolaters out of Arabia*; accordingly no other Religion is tolerated there. 2°. *Let the Profelytes enjoy the Privileges I have granted to them*; in Consequence of which, Renegadoes are employed by them, and sometimes raised to the highest Posts in their Empire, yet they are not much esteemed by them; Reason and Experience teaches them, that Prejudices of Education, and Habits contracted, are scarce ever rooted out; and that most Renegadoes often become such, by the Motive of Interest, or to gratify vicious<sup>a</sup> Inclinations. 3°. *Be constant and assiduous in Prayer*; this Exercise is so highly valued by the *Mussulmen*, that they do not esteem as a true faithful any one, who does not pray at the Times appointed, and even in those Actions of Life, which seem most opposite to Prayer. This may have been borrowed from the Christian Religion, which strongly enforces that Duty. *St. Paul* after the Example of Christ, bids us pray without Intermiſſion. The new Apostle gave a last Testimony of the Hatred he bore to the Jews. "*May God, said he, Curse the Jews, for they have made Temples of the Sepulchres of their Prophets*;" after which he constantly prayed the whole Time of his Agony. A surprizing Change in such an Impostor! But a Man in his Death-bed sees Things in a different Light, and neither thinks nor acts, as he did, when he expected to live twenty or thirty Years longer.

We shall only mention the *Mahometan* Fables concerning *Gabriel's* being often sent by God to enquire how the Prophet did, his introducing the Angel of Death to the Apostle, having first obtained his Leave, the pious Discourses of all three. At last *Mahomet* died on a *Monday* the twelfth of the Month called *Rabbi the first*, in the eleventh Year of the *Hegira*; being about sixty three Years old. Historians take Notice that he was born on a *Monday*, began his Apostolical Functions, fled from *Mecca*, made his Entry into *Medina*, took *Mecca*, and at last died likewise on a *Monday*. His Death was thought so extraordinary, that it was called an *Assumption*. Some said, *he is not dead, he is only taken up, or like Jesus in an Extasy*. Others said, *He is gone to his Lord, as Moses who left his People for forty Days and came again*. And they disputed with Warmth about his being dead or not: But *Abu-Beker* who succeeded him, put an End to those Quarrels; he gave a final Sentence that *Mahomet* was dead, as all other Apostles and Prophets, &c. This Decision being unanimously received, his Body was washed and perfumed, specially those Parts which touched the Ground at the Adoration paid to God, *viz.* the Feet, the Hands, the Knees, and the Forehead: The Ablution called<sup>b</sup> *Wodhu*, was also performed on the Face, the Arms, the Palms of the Hands and Soles of the Feet. Lastly, the whole Body was embalmed by *Ali*, whom *Mahomet* had ordered to do it; those who helped him, were hoodwinked, because the Prophet had foretold that Blindness would be the Fate of any other who should see him naked. Strange Wonders and sweet Odours, accompanied this Ceremony, at least the *Mussulmen* Writers have borrowed such Stories from Christian Legends. *Ali* dipped some Cloths in the Water, with which he had been washed; they imbibed the Virtues of it, and *Ali* who kept them and wore them, became a Parta-

<sup>a</sup> England and Holland are full of such Profelytes who leave their Religion, and take up no other; and whose Moral, Civil, or Religious Behaviour, is a Shame to whatever they profess.

<sup>b</sup> We shall hereafter speak more at large of the *Wodhu*, in the Sequel of this Work.



ker of them: His Memory and penetrating Wit had already been increased by the Ablutions. Prayers were said for him and his Family by all the Faithful in Order; then his Body was put in a Grave, and not hung up in an Iron Chest, as is generally reported.

The Sorrow and dolèful Complaints of the *Mussulmen* on this Occasion, were no doubt very great; but we shall omit the Enthusiastick Description of them given by *Arabian* Historians, to give the true Character of this Prophet, or rather Impostor. As to his Person and outward Appearance, he was of a middle Stature, neither endow'd with extraordinary Beauty, nor any ways deformed, except that the prophetick Light, which descended lineally from *Adam* to him, made his Face as bright as the Sun, according to the *Arabian* Writers. We must not forget what they say of his Spittle, *viz.* that it was so sweet and of so good a Taste, that Children might have been fed with it. A Wen which he had between his Shoulders, and which disappeared at his Death was, they say, the *Seal of Prophecy*, to which they add that Flies and other Insects were never troublesome to him, and that by Consequence his Skin was always soft and shining.

Those Authors are as extravagant in their Description of his Mind; but what may be credited is, that he was far more ingenious than his Countrymen, upon whom he prevailed by his subtilè Devices, a natural Eloquence, and much Affability, yet not without a Mixture of Severity. He affected to be thought a great Lover of Justice and Truth. He was so liberal to the Poor, as to be called their Father, never refused to give Alms to them, and maintained constantly forty at his own Charge; and tho' he was Master of an immense Estate, he often had nothing left but what was absolutely necessary for the Support of his Family. He was very sparing in his Diet, eat only some Dates, and drank nothing but Water for several Months of the Year; he took his Meals standing, or in an uneasy Situation, with his Servant, made his own Shoes, his Clothes, swept the House, and prepared himself Victuals for his Men. So far the Austerity of his Life seemed to imitate the Severity of the *Anachorets* and *Solitaries* of *Egypt*, and in the Neighbourhood of *Arabia*, in order to dazzle the common People, and inspire them with the highest Opinion of, and Veneration for his Sanctity.

But with all these Hardships, he indulged himself in a Seraglio of eleven, some say fifteen, seventeen, twenty-one<sup>b</sup>, or even twenty-five Wives: *Women* it seems, to use his own Expression, *rejoiced his Sight, and raised his Fervour at his Prayers*. Too great an Abstinence may, according to some, cause Obstructions; these are apt to raise Vapours, which disturb the Imagination, hinder due Attention, &c. The *Mahometan* Doctors<sup>c</sup> excuse their Prophet with a much more grave and ferious Air.

Such was the Life, such the Death, such the Character of *Mahomet*, a strange motly Mixture of Good and Bad, of penitential Works and carnal Pleasures, craftily adapted to Seduction: if he had even Cunning enough to persuade his Followers that Fits of his Distempers, and of the Falling-sickness were heavenly Trances, during which his new fangled Religion was revealed to him: However,

we

<sup>a</sup> See *Gagnier* in his *Life of Mahomet*, Book 6. Chap. 20.

<sup>b</sup> See *Boulain Villers*, Pag. 257. Five of these Wives died before him; six he was divorced from, and ten remained in the State of Widow-hood after the Prophet's Death.

<sup>c</sup> See *Boulain Villers*, Pag. 261. They gravely tell *Mahomet's* Inclination to Women was a Gift of God, both for his Comfort in the Persecutions he underwent, and to discountenance Adultery and Fornication,

we have endeavoured to do him Justice, as is daily done by Historians to the Heathen Princes or Philosophers.

At the Time of his Death he had with him one hundred and twenty thousand *Mussulmen*, divided into several Classes <sup>a</sup>, of which the most remarkable were the *Assessors*, poor Strangers who having no Relations or Place of Habitation of their own, were protected by *Mahomet*, and subsisted by him; the Appellation of *Assessors* was given them, because they sat upon Benches round his *Mosque*, and at his Table, unless their Number happened to be too great, in which Case he recommended them to be taken Care of by some of his Companions or Officers. The *Arabian* Historians mention also the *Tabeits*, who embraced his Religion without following him in his Expeditions, or helping him as Friends: They had never seen or conversed with him, but corresponded by Letters, and were highly valued upon that Account, as having such precious Remains of the new Apostle. The same Sentiment of Respect and Veneration, which the Generality of Mankind conceive for every Thing belonging to great and holy Men, has engaged the *Mussulmen* Writers to give us a long *Detail* of *Mahomet* his Servants, the Names of his Mules, Horses, Asses, Camels, with the Particulars of their Age and Death, not even forgetting his white Cock, who sung every Morning a Hymn to the Creator. His wonderful Armory has not escaped their over nice exact Description, particularly a Sword which had been used by *Goliath* and King *David*. The Jews had preserved it with the utmost Care, but *Mahomet* defeated them, and took it as Part of the Spoils <sup>b</sup>.

The wonderful Privileges granted to *Mahomet* and his Followers, have been sufficiently taken Notice of in this Abstract of his Life; but his *Biographers* have mentioned two which this *carnal Prophet* had reserved for himself. The one was to kiss Women even on a Fasting-day, and to proceed to further Liberties, if the Occasion was pressing. The second was, that he not only might have more Wives than four; which Number the *Mussulmen* themselves say, was as much as former Prophets could well manage; but our new Apostle had another Prerogative, which intitled him to cast amorous Glances at other Women, and to be with them in private. All this he was allowed to do, not only without Sin, but without the least Detriment to his Angelical Purity. And accordingly his Body, they say, did not corrupt; the Prophet still lives in his Tomb, an Angel keeps it, and lets him know what Prayers his faithful Disciples say for him, as likewise what Faults they commit, that he may intercede for them, and obtain their Pardon.

The mention of these Particulars, naturally introduces the Account of the Visit of *Mahomet's* Tomb, with which we shall conclude this Dissertation. All *Mussulmen* look upon it as one of the chief Duties of their Religion. The *Arabian* Doctors allow that *Mahomet* enjoined it, and 'tis well known that superstitious Religions lay a great Stress upon such outward Ceremonies. Whoever undertakes to perform it, even upon the Road, must often turn himself towards *Medina* to pray; as soon as he sees the Tops of the Trees about the Town, he ought to renew his Devotion, and repeat without Intermission the appointed Form of Prayers, to beg of God that

as also, as they call it, the Superstition of those Christians who lived in Celibacy, and did not people the World. Yet there are Adulterers, Fornicators, and worse among the *Mahometans*, and great Numbers who pretend to live chaste.

<sup>a</sup> See *Gagnier's* Life of *Mahomet*, Book 7. Chap. 5.

<sup>b</sup> See *Gagnier's* Life of *Mahomet*, Book 7. Chap. 8.

this Visit to the *Holy Sanctuary of the Prophet* may be acceptable, and deliver him from Hell. Before he enters the City, he is enjoined to wash himself, to use Perfumes, put on his best Apparel, and give Alms. When entered he says a Prayer, another when he comes into the *Mosque*; this last is for *Mahomet* and his Family. The Pilgrim then goes towards the Tomb, makes some Stay at the Place where the Prophet prayed, and at some others as his Devotion suggests to him: Being at last arrived near the holy Place, he first prostrates himself on the Ground, pays his Adoration to God, gives him Thanks for having conducted him safe thither; then standing up with his Face turned towards *Mecca* he prays for the Prophet and his two Successors, *Abu-Beker* and *Omar*; he does not even lean against the Wall which encloses the Monument, that would be undecent and a Profanation: But says *Gagnier* <sup>a</sup>, “ The Pilgrim looking on the Ground, and there fixing his Eyes salutes “ the Prophet, with the utmost Veneration and Respect, withdrawing his Thoughts “ and Affections from all worldly Concern, as becomes one who is in the Presence of “ God and his Apostle, &c.” The *Friday* following he goes to a Church-yard called *Al-Baki*, where several of *Mahomet*’s Companions lie interred, visits the Tombs of the chief Ladies and others of his Family, Servants, or Successors; as of *Fatima* his Daughter, *Ibrahim* his Son, and the *Musfulmen Martyrs* . . . Then he washes himself in, and drinks some of the Water of the Well called *Aris*, into which the Prophet did spit . . . and performs several Stations at other *Mosques*, Oratories, and Wells of *Medina*, &c. *Mahomet* himself having said that *one Prayer in his own Mosque, is better than a thousand any where else*, and that he would intercede for all those who die at *Medina*.

<sup>a</sup> Life of *Mahomet*, Book 7. Chap. 19.



# A DISSERTATION.

*On the Rise of Mahometism, and the Causes of its  
Progress.*

THE foregoing Abstract of the Life of *Mahomet* has furnished our Readers with several Occasions of taking Notice, that the Rise and Progress of his new modelled religious System was favoured and forwarded by the Circumstances of the Times. One of these very much insisted upon by many Authors, is the Corruption of Christians, who having got the Superiority over the *Pagans*, but being still desirous of inticing the rest, adapted some of their superstitious Customs into the Christian Ceremonies, not without great danger <sup>a</sup> of countenancing Abuses. Moreover Disputes ran very high among Christians, about Controversies which were carried on with all the Rancor and Animosity, with all the sophistical Subtilties, so deservedly condemned in Heathen Philosophers; these were not backward in recriminating, and censuring those Excesses <sup>b</sup>.

A late Writer, as much distinguished by his Wit, as by his high Birth, <sup>c</sup> has given us such lively Descriptions of these Disorders, that he has been accused of Irreligion even by Protestants. Mr. *Sale* <sup>d</sup> likewise says, the Worship of Saints and Images surpassed then what is now practised by Catholics: Both these Authors mention a Custom then in Vogue, of presenting Officers of Note with an Image, to preserve them from Dangers, and direct them in the Discharge of the Trust reposed in them: Be that as it will, the Heresy of the *Collyridians*, (so named from a *Cake* <sup>e</sup>, which they offered in Sacrifice to the blessed Virgin *Mary* as to a Goddess) some Remains of which might still subsist in *Arabia*, or the neighbouring Countries: The *Tritheists*, who believed three Gods, probably gave *Mahomet* a Pretence to introduce his Religion and abolish the Belief of the Trinity <sup>f</sup>, by inveighing against Idolatry, and preaching up the Unity of God.

The Spirit of Persecution which began to rule amongst Christians proved likewise a favourable Circumstance for the Advancement of *Mahometism*. Some Years before *Mahomet* <sup>g</sup>, *Justinian* persecuted Hereticks, and destroyed the *Samaritans* in *Palestine*, and probably their Posterity embraced the new Religion, out of Hatred to Christians, whose Yoke they resolved to cast off, and free themselves from the

<sup>a</sup> See Ep. 71. Lib. 9. in operibus, S. Greg. Magni. he forbids offering Oxen to Devils, but gives the English Leave to eat them. Well he might. What is an Idol?

<sup>b</sup> See Claudian's Epigram. per Cineres Pauli, &c. See likewise Ammian. Marcellin. towards the End of Book 21.

<sup>c</sup> See Boulain Villers from Pag. 224. to 244.

<sup>d</sup> In the Dissert. before his Translation of the *Koran*. Sect. 2. Pag. 33.

<sup>e</sup> Called *Collyris* or *Collyra* in Greek.

<sup>f</sup> In the *Koran*. Chap. 6.

<sup>g</sup> In the sixth Age.



## Mahometism, and the Causes of its Progress, 31

Hardships they were daily exposed to, on Account of the severe Edicts published against them by the Emperors. And we have seen that *Mahomet* borrowed some of their Tenets, and inserted them in his System.

All these Occurrences might still have been useless, if *Mahomet* had not broached his new Religion, at a Time when both the *Roman* or *Grecian*, and the *Persian* Monarchies were upon the Decline; had those two Empires retained their former Glory and Power, *Mahometism* must inevitably have been destroyed in its Cradle: Tho' supported by pretended Miracles and Revelations, tho' its Moral Precepts appeared grounded on specious Arguments, yet it was evident nothing but superior Force could introduce it, and the Sword only could be the most prevailing Argument for it. The Weakness of the *Persians* contributed most to the new Prophet's wonderful Success, and the first Conquests of the *Mussulmen* were over *Persia*. The Overthrow of that Empire seems owing to the intestine Broils occasioned by the Doctrine of *Manes* or *Manicheus*, and of one *Mazdae* <sup>a</sup>, to which if we add the frequent dethroning of their Kings, by the Rebellion and Parricides of Children who imbrued their Hand in the Blood of their Parents; it will not appear so strange that a contemptible Agent of a Widow should, by reuniting the *Arabians*, Occasion the intire Ruin of the most powerful Kingdom of the *East*. This Re-union proved the more fatal to *Persia*, because even before it was brought about, their flourishing Condition <sup>b</sup> drew the Respect of their Neighbours; they were accustomed to a hard laborious Life, exempt from, and averse to, the Luxury and Softness of the *Grecians* and *Persians*, temperate in their Diet, they drank no Wine; besides their being a populous Nation, they were still become more numerous by the Refugees from *Greece* and *Persia*, whom Persecution had drove out of their own Country; thus they were qualified to overcome and conquer a great Part of the World!

*Mahomet* had Wit and Luck to turn all these favourable Opportunities to his own Advantage; even the Division of the *Arabians* into so many Tribes proved useful to him: This enabled him to overcome them all, and his Enemies became the Instruments of his Greatness. The Heat of Imagination, so common in that warm Climate, some Sentiments of Piety and Zeal against Disorders, with a proper Mixture of Enthusiasm and Fanaticism, prompted him to undertake the Restoration of the Faith of *Abraham* and all the Prophets, even <sup>c</sup> of *Jesus Christ*, and to become the Reformer of all Abuses; Ambition, and a Desire to be at the Head of Affairs both spiritual and temporal, might also egg him on; but it must be owned, there appears so much Art and Prudence in the Execution of his Projects, that we cannot persuade ourselves, that they were only Consequences of an hypochondriacal Distemper, of Convulsions, &c. Neither can we embrace the Opinion of a late Author who seems to insinuate, that *Mahomet* <sup>d</sup> wanted only some acquired Learning, and a thorough Insight into the Grounds of Christianity, to be an excellent Reformer. On the contrary he is looked upon as the chief Enemy of the Christian Religion next to the Devil: The dreadful Devastation of the Oriental Churches,

<sup>a</sup> This *Mazdae* under Pretence that Men are all Brethren and Children of one Father, and to put a Stop to the Divisions caused by Women and Riches, preached a Community of both; he had many Followers, and amongst them *Cabades* King of *Persia*, who profered his own Wife to *Mazdae* as an Earnest of his Conversion. After the Death of *Cabades* all Children so born were made Slaves, and this Edict was the cause of new Broils. See *Sale's* Dissertation Pag. 36. and *Pocock's* Specimen, Pag. 10.

<sup>b</sup> *Sale* in his Dissertation, Sect. 2. Pag. 37.

<sup>c</sup> The same on the second Chap. of the *Koran*.

<sup>d</sup> The same in his Dissertation, Sect. 2. Pag. 40.

the Usurpation of the most sacred Monuments of our holy Profession, render him odious; but on the other side the Christians themselves were guilty of introducing the *Mahometans* into *Spain* and *France* either to revenge private Quarrels, or upon other Motives as opposite to the Gospel of Christ. However, as we hinted before even the Persecutions of his own Countrymen helped to advance him; they forced him to take up Arms, to fly and seek a Refuge and Protection against those who endeavoured to oppress him: This succeeded beyond Expectation; he fought in his own Defence, he beat his Enemies, his Party increased, and in a few Years he was at the Head of a powerful Army, able to make farther Conquests. Thus Opposition and Contradiction becomes a Nursery of Heroes and great Men! Thus *Mahomet* rose to the Dignity of a Prophet, a Legislator, a General and a Conqueror! Having once gained the Applause of his Friends, and Admiration of his Enemies, all his Actions were looked upon as mysterious and supernatural. If he retired in private, he then received, they thought, new Revelations or Inspirations from God: Enquiries were made into antient Oracles and Prophecies, which foretold his coming. To this Purpose they searched the Psalms<sup>a</sup>, and found him in the Word<sup>b</sup> Crown of Glory; a Passage of *Deuteronomy* in which 'tis said that God came from Mount *Sinai*, that he rose from *Seir*, and manifested himself in *Pharan*, was construed in the same Sense: These three Apparitions signify, according to the *Mahometan* Doctors, the Law of *Moses*, the Gospel of Christ, and the *Koran* revealed to *Mahomet*. They likewise pretend he is the *Paraclet*<sup>c</sup> whom Christ promised to his Disciples. 'Tis also highly probable, that the *Prophetick Light*<sup>d</sup>, often mentioned to have shone on his Ancestors, tho' in a much inferior Degree, is a mere Fiction of his Disciples to distinguish him from, and raise him above all other Prophets: Lastly not content to justify his Vices and Defects, they have even transformed them<sup>e</sup> into Virtues.

We have sufficiently enlarged in the foregoing Dissertation, on the Character of *Mahomet*, to conclude that his Fanaticism was voluntary, and did not proceed from Epileptick Convulsions. He began gradually to propagate his Religion in his own Family, first by the Conversion of his Wife and of those who were most in his Interest: Then *Abu-Becre* a powerful Man in *Mecca* came over to his Party; he gained afterwards *Ali* a near Relation of his, a young Man of a bold, presumptuous, and enterprising Genius; and by the heat of his Temper fit for undertaking and promoting Novelties in Religion: When *Mahomet* published his pretended Apostleship to his Kindred, desiring their Concurrence, the others remaining silent, *Ali* alone accepted to be his Second, he rose up, and promised to assist him on all Occasions, threatening at the same Time to destroy all Opposers: Having thus secured some trusty Friends upon whom he could rely and depend, he made use of several other Means, which are evident Proofs of his political Capacity.

Divinations and Astrology were always highly esteemed by the Nations of the *East*. This Weakness he improved to his own Advantage, he prevailed upon an

<sup>a</sup> Pl. 50. See *Pocock's* Note on *Abulphar*, de Orig. Arab. Pag. 183. and following.

<sup>b</sup> *Corona Laudata*, which in the Syriack Language is *Mahmud*.

<sup>c</sup> *Comforter*. See *Herbelet* in the Article *Paracleti*.

<sup>d</sup> This *prophetick Light* seems to be the Light of Reason, which before Christ supplied the want of Revelation amongst the *Gentiles*. See *Boulain Villers*, Pag. 201.

<sup>e</sup> Witness his Polygamy, which they pretend was in order to people the World with true Believers. See on this Subject *Sale*, Pag. 40, 41. and *Boulain Villers*, Pag. 168. and following.

*Arabian* <sup>a</sup> Astrologer to foretel that great Revolutions were to happen, and a new Religion be established: This disposed the People to receive *Mahomet*, and prepared their Minds to look upon his System as the Accomplishment of the Prophecy.

The *Koraiskites* entered into a League against this new Apostle, the Deed and Ratification of this Treaty was deposited in the *Ca'aba*, to render it more solemn, and make it more respected: The Worms, (or some of *Mahomet's* Emisſaries) destroyed every Letter of this Writing, except the Name of God: *Mahomet* could not be supposed to know this Accident; he told it to his Uncle *Abu-Taleb*, (or heard it from him) *Abu-Taleb* published this as an evident Token of *Mahomet* being a Prophet, and of the Displeasure of God against this Treaty. Upon Enquiry the Deed was found to be in the fore-mentioned Condition. Thus an Agreement, which might have been fatal to *Mahomet's* Designs, was broke by this pious Fraud or political Trick.

The pretended Order from God of defending themselves and attacking their Enemies, was not published by *Mahomet* to his Followers, till he had by repeated mutual Oaths of Allegiance and Protection bound them to himself; and this he did in such Circumstances as made it absolutely necessary to put his *Muſſulmen* to that Trial, and when he himself knew 'twas too late to draw back, being too far engaged, and likely to succeed and prosper: Then Revelation came in a proper Juncture to authorise his taking up Arms against his idolatrous Countrymen, and all Infidels, amongst whom he reckoned also the Christians, as every body knows. He carefully avoided being looked upon as a Persecutor, especially by the last mentioned, tho' their daily persecuting one another might justify him in following the Example they set him, his Reformation being about Matters of the highest Importance, such as Idolatry and Morality. Therefore as *Ricault* relates it, <sup>b</sup> he made with them a Treaty, the Original of which was found <sup>c</sup> in the Monastery of the Monks of Mount *Carmel*, near Mount *Libanus*: It bears Date the last Day of the Moon of the fourth Month, in the fourth Year of the *Hegira*, and was signed at *Medina*. But the said Writer who gives us the whole Treaty at Length, takes Notice that the *Islamism* was then in its Infancy, "*Mahomet* was then at War with the *Arabians*, "and was afraid the Christians might otherwise have declared openly against him." For as *Salé* judiciously observes, <sup>d</sup> the Patience and Humility of this new Apostle decreased in Proportion as his Power increased; well knowing that such Undertakings as his never succeeded but by the Sword, without which their Advances are but slow and precarious, and the Whole in a continual Danger of miscarrying: To which Purpose the famous *Machiavel* says, *Armed Prophets* as *Theseus*, *Cyrus*, *Romulus*, &c. have brought their Designs to a good Issue, whereas those who did not back their Prophecies by the Force of Arms are disappointed <sup>e</sup>.

*Mahomet* after his second Flight to *Medina*, built a Temple in that Town, for the publick Worship of his new Religion, probably not so much out of Piety, but with a political View, not unlike what the Scripture mentions of *Jeroboam*; with this Difference, that *Mahomet* pretending a Mission from God to restore the Reli-

<sup>a</sup> Bayle in his *Thoughts on Comets*, Article 81. mentions this Fact.

<sup>b</sup> See *Ricault* in his *State of the Ottoman Empire*, Book 2. Pag. 306. of the Edition of *Rean* in *Normandy* 1677.

<sup>c</sup> The *Turks* disown this Treaty, and we are inclined to believe it spurious, because *Mahomet* seems to be over tender and careful of Monasteries, Chapels, and in general of the temporal Interest of the Clergy.

<sup>d</sup> See *Salé*, Pag. 49.

<sup>e</sup> Except Christ, and this is a strong Proof of his divine Mission and Authority.



gion of the antient Patriarchs, could not avoid aiming at the Conquest of *Mecca*, and the *Ca'aba*, which was the most antient Monument of the *Islamism*: Neither can it be questioned that *Jeroboam*, had he been able, would likewise have made himself Master of *Jerusalem* and *Solomon's Temple*, which was as much held in Veneration by the *Jews*, as *Mecca* and the *Ca'aba* was by the antient *Arabians*, and is to this Day by all *Mussulmen* <sup>a</sup>.

We shall not defer any longer entertaining our Readers with the Description of this famous Temple of *Mecca*; several Authors call it the *Square House*, the *Arabians* always give it the Name of *Ca'aba*, and the *Mussulmen* that of <sup>b</sup> *Mezged Al-Haram*, the sacred House, or *Beit-Allah*, the House of God; to distinguish it from the above-mentioned Temple at *Medina* built by *Mahomet*, which is called *Mezged-Al-Nabi*, or the House of the Prophet, and is always visited by the truly devout Pilgrims after the *Ca'aba*. This, according to the *Arabian* Tradition, has from Time immemorial been the Place appointed for Sacrifices, Prayers, and the most solemn Ceremonies of the antient and modern *Islamism*; and was built by *Abraham* and *Ishmael*: Could this be proved, it would be of an older Date than all the remaining Monuments of Antiquity, even the *Egyptian* Pyramids. However we shall now introduce the Description of this Temple, as delivered by a modern <sup>c</sup> Writer.

"We are indebted, says he, to a *Swedish* Missionary <sup>d</sup>, who by his curious "Enquiries and Observations in his Travels through *Egypt* and *Arabia*, has brought "from thence an exact Plan of this famous Temple, which no Christian ever "entered; *Reland* published it in *Latin*, with a Print to represent it. On the "South Part of *Mecca*, towards the bottom of a Hill, a large Spot of Ground "is enclosed by Porticoes, which on the Outside appear only like a Wall of white "unpolished Marble, about fifteen or twenty Feet high; each Stone is two "Cubits square, two of them make up the Thickness of the Wall to be four Cubits: Within the Porticoes the Marble is polished; the Entablature of this Wall "is only the Quarter of a Circle, a Cubit and a half thick, on which rest the "gilt *Cupola's* which are on the Top, and cover all the Porticoes within. The "Space enclosed is a perfect Square of eighty Fathom on each Side, yet in the "Inside each Side is but seventy-five Fathom; but at each Corner there is a Building like a Steeple raised to the Height of three Stories, with a Balcony in each, to "which a Stair-case, contrived within, does lead. The use of these Steeples is to "call the People to Prayers at set Times of Day or Night.

"Each of these Steeples has a Spire two hundred Feet high, gilt at the Top, "and adorned with a Half-moon like unto our Weather-cocks. In the Night-time there are always Lamps lighted in the Balconies, both for Decency, and in "Favour of the Pilgrims who may arrive then. In the Middle of each Side of "the Out-wall, a square Basin twelve Fathom long and broad, and some Feet "in Depth is kept full of Water for the various Ablutions used by *Mussulmen* in "their Prayers. *Kalif-Moktader*, the eighteenth Emperor of the Race of *Abassid*-

<sup>a</sup> See *Herbelot* in his *Biblioth. Orient.* Article *Ca'aba*, where he mentions two other Temples built, one out of Envy in *Yemen*, the other in *Chorasan* out of a Principle of Superstition.

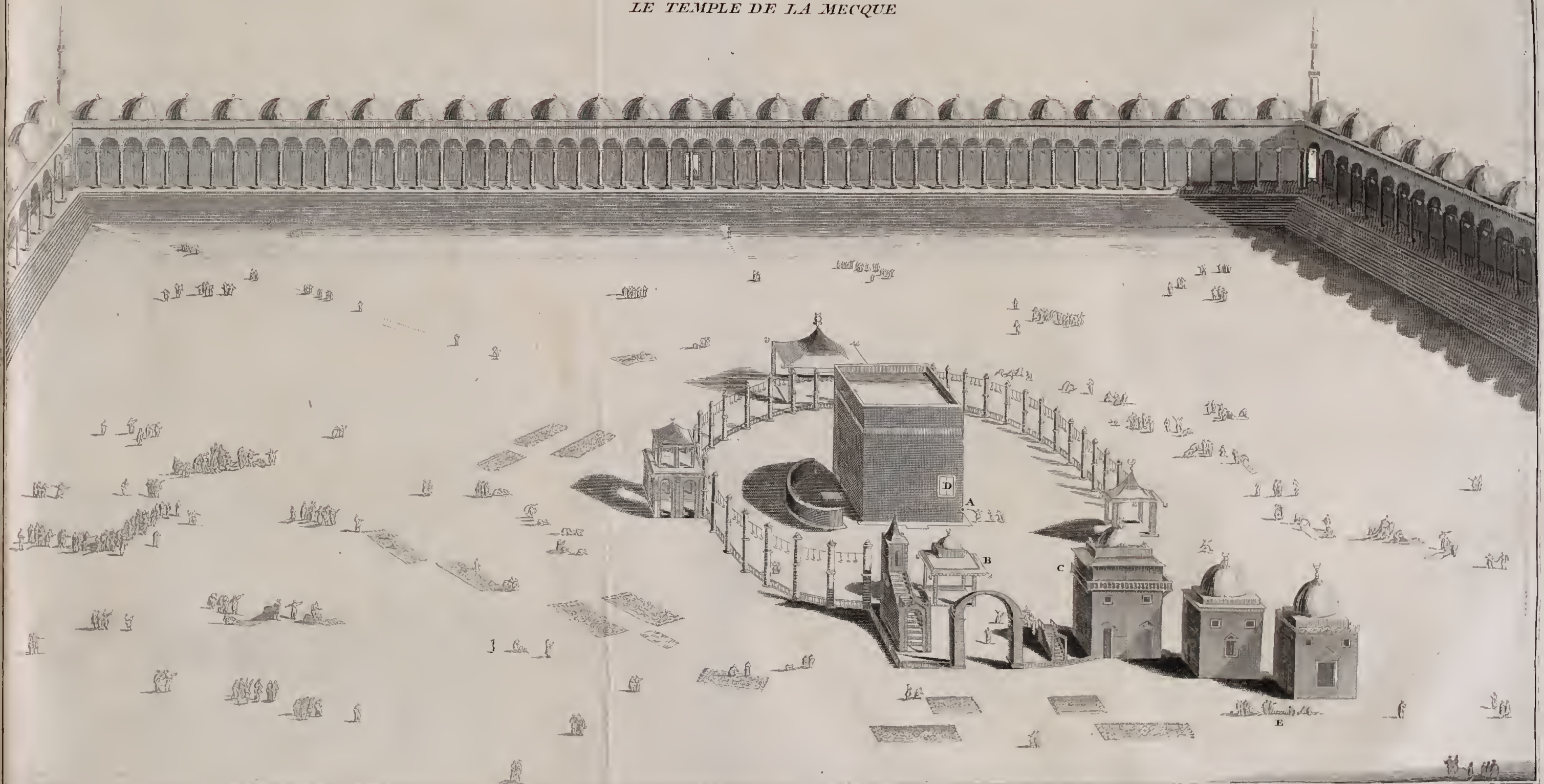
<sup>b</sup> *Mezged*, from which is derived the *Italian* Word *Mesquita*, the *French* *Mosquee*, and our *English* *Mosque*, for a *Turkish* Church.

<sup>c</sup> *Boulain Villers*, Pag. 59. and following: The Print here joined is a Representation of the *Ca'aba* from what *Reland* has published.

<sup>d</sup> *Michael Eneman* who taught at *Upsal*.



# LE TEMPLE DE LA MECQUE



A. La pierre noire encaissée dans le mur de la Caaba.

B. Endroit où l'on montre des vestiges des pas d'Abraham.

C. Bâtiment qui renferme le puits de Zemzem.

D. Porte de la Caaba.

E. Endroit où l'on donne de l'eau du puits de Zemzem aux Pèlerins.





“<sup>a</sup> *des*, conveyed Water to these Basins by an Aqueduct, from a *Snow-water-house*  
 “ made in the Mountain of *Gaffouan*: Each Facing of the Wall has three Gates  
 “ leading to the Porticoes, one in the Middle, the other two at the End close to  
 “ the Steeples; the Folding-doors are of Brass or Copper, of an immense Weight,  
 “ adorned with various Sorts of Leaves, from which each Door has its Name. These  
 “ Gates are open or shut at set Times, yet so as to leave one always opened on  
 “ each Side, that Sinners may come at all Times, and from all Parts of the  
 “ World to this universal Place of Refuge, and as they call it, the Seat or Bosom  
 “ of Mercy. From the Porticoes a hollow square Place is seen of twelve hundred  
 “ Fathom in its Superficies; they go down into it by sixteen large and easy Steps  
 “ of Marble, all round the Porticoes.

“ In the Middle of this Space a square Building is raised, the Walls of which  
 “ are entirely covered with Black; the Top of it is flat, and covered with massy  
 “ Gold . . . .<sup>a</sup> This is the so much famed Edifice, valued above all the costly  
 “ Palaces raised by the Masters of the World: This the lowly and humble House  
 “ of *Abraham*, the Friend of God, built in the Time of his being persecuted, a  
 “ Pilgrim wandering on the Earth; God revealed to him, that he had from all  
 “ Eternity made choice of that Place to bestow his Blessings, to receive the  
 “ Vows, and hear the Prayers of all those, who should own and worship his  
 “ supreme Being, and ask of him what is necessary for their everlasting Happiness.  
 “ This same House *Ishmael* received of his Father as his Inheritance, and the  
 “ Portion due to his Eldership, in which he lived to his Dying-day, and near  
 “ which he chose to repose till the general Resurrection in his Tomb, which is still  
 “ to be seen, and has suffered no Change through so many Ages. This is the  
 “ holy House . . . . towards which not only the *Arabians*, but all the Nations of  
 “ the World, who own the Existence and Unity of God, turn themselves and  
 “ direct their Intention at the Time of their most fervent Prayers. . . . The *Ca'aba*  
 “ is only built with the Stones of that Country put together, and cemented  
 “ with Mortar made of a red Earth, which is hardened by Length of Time: It is  
 “ situate exactly to the four cardinal Points of the Globe; the Height of it is  
 “ twenty-four Cubits, besides the Rails on the Top; from *North* to *South* it is  
 “ also twenty-four Cubits, and only twenty-three from *East* to *West*; four Cubits  
 “ are supposed to be the Height of a Man of an ordinary Size. The Covering  
 “ of the House is of flat Stones, over which is laid massy Gold, with a Spout of  
 “ the same Metal to throw off the Water towards the *North*, directly upon the  
 “ Stone which is over the Tomb of *Ishmael*. The Rails about this Terrace are of  
 “ massy Gold likewise, and three Cubits high, a vast Load for any Wall to bear,  
 “ if less strong than this.

“ On the *East* Side of this House, at three Cubits Distance from the *South-*  
 “ *East* Corner, is an Opening like a Door, through which alone Light can come  
 “ in, raised four or five Cubits from the Level of the Ground; the Floor is like-  
 “ wise raised to that Height according to antient Architecture, in order to render  
 “ the Dwelling more wholesome. This Door has two Leaves of massy Gold fixed  
 “ to the Wall with Hinges, and Supporters of the same Metal, but the Threshold  
 “ is one single natural Stone, before which all the Pilgrims bow their Heads and  
 “ kiss it with Veneration. The Eastern Monarchs complied heretofore with this

<sup>a</sup> What follows is according to the Opinion of the *Mussulmen*.

“ Ceremony, and the other Customs used by ordinary Pilgrims, but of late they  
 “ send others to perform it in their Stead. *Haron* who was Contemporary with  
 “ *Charles Magne*, is the last *Kalif* who did it in Person eight Times: But some  
 “ great Princes have visited this House since, the chief of which is *Bajazet* the  
 “ Second, in 1483, and in his Journey received the Account of the Death of his  
 “ Father *Mahomet* the Second. The Door of the *Ca'aba* is seldom opened, because  
 “ it contains nothing that can raise the Pilgrims Devotion; nothing is to be seen  
 “ there but the Gold which covers the Floor, the Ceiling, and the Walls: The  
 “ *Arabians* had placed some of their Idols in this holy Place, but since *Mahomet* no  
 “ such Profanation has happened in the Temple of *Mecca*, tho' otherwise defiled  
 “ in the Civil Wars.

“ The Outside of the Building is hid by a black Silk Covering, which is re-  
 “ newed every Year at the Feast of *Beiram*, and the greatest Monarchs of that  
 “ Persuasion furnish that Expence each in his Turn: But the golden Rails at the  
 “ Top are not covered, in order to strike the Pilgrims with Admiration; for which  
 “ Reason likewise, all the Space within six Foot under the Rails is covered quite  
 “ round the Building with gold Tissue, of exquisite Richness and Workmanship.  
 “ The above-mentioned black Colour, furnished *Mahomet* with a Pretence to change  
 “ the Colour of his Standards, which was white before he took *Mecca*; and the  
 “ *Kalifs* his Successors in Imitation of that black Cover, put some of the same Stuff  
 “ at the chief Entrance into their Palaces; it reached from the Top to the Bot-  
 “ tom, and covered the Threshold of the Door, which all *Mussulmen*, even Kings  
 “ and Princes, were obliged to touch with their Foreheads before they could be ad-  
 “ mitted into the Presence of the *Kalifs*.

“ *Reland's* Description of this House informs us farther, that all round it is a  
 “ narrow Pavement of Marble, near which about the South-wall, towards the  
 “ South East Corner, lies a huge black Stone, which seems to be unhewed and  
 “ unpolished black Marble, and is called the *Holy Stone*; but in the *Arabian*  
 “ Language it is named *Brachtan*, that is, *shining, bright, or white*, for they sup-  
 “ pose it lost that Quality upon Account of the Sins of Men. 'Tis very likely  
 “ this is only a Remnant of some Idol, kept there out of Superstition by the an-  
 “ tient Inhabitants of *Arabia*; for both Scripture and prophane History shew that  
 “ some Idols were without any Shape: Some are of Opinion this was consecrated  
 “ to Saturn, who is called *Remphan*, and was honoured to avoid the Evils of which  
 “ he was supposed to be the Author. Others pretend it was dedicated to *Venus*,  
 “ who was always highly worshipped in the *East*; not that *Venus* whom the *Greeks*  
 “ and the *Latins* honoured, but the bright Star which goes either before, or fol-  
 “ lows the Sun, and is called by that Name. Be it as it will, *Mahomet* spared this  
 “ Idol when he destroyed the rest, being afraid of offending the People, but he  
 “ gave another religious Turn to their Imagination; assuring his Followers, that it  
 “ had lost its primitive Colour for the Sins of Men, and should not recover it till  
 “ all Nature was purified by the last Judgment.

“ Over-against the middle Part of the same East-side, at the Distance of three  
 “ Cubits, stands another square Building ten Cubits long, broad and high; the  
 “ Roof of it is supported by four Pillars, one at each Corner; it has three Stories,  
 “ the last of which has a small Cupola, ending in a Half-moon of Silver double  
 “ gilt, which looks like pure Gold; and was given by one of the *Kalifs* as a Cover

“ to the famous Stone highly honoured there, which they pretend was made soft by a Miracle, to receive the Impression of *Abraham's* Feet, still to be seen at this Day, as a standing Proof that God has made choice of this Temple to hear the Prayers of his Servants. On the North Part of this Building stands another, into which they enter by a large Door, a Stair-case of eighteen Steps leads to a covered Gallery, over which is a Pyramid. The *Imans* or Priests of that Temple, preach from thence to the People, and to the Pilgrims; *Mahomet* published from this Place the greatest Part of the *Koran*: At a small Distance from this Gallery or Pulpit towards the North, ends the magnificent Row of Pillars which forms the inmost Enclosure of the *Ca'aba*, which we shall mention shortly, and at the same Place begins a Wall Breast high, made of Marble, as all the rest is, which makes an oblong Square, and encloses the fore-mentioned Gallery, *Abraham's* Monument, and a wooden Stair-case upon Wheels, by which they go up to the Door of the *Ca'aba* when some zealous Pilgrims are desirous of seeing the Inside of it. In the Middle of this Square facing the East-side of the *Ca'aba*, stands an old Gate supported by two thick and massy Posts about fifteen Cubits high, ending in a Vault made Archwise, but so thin in the Middle, that it is not half a Cubit thick: This is called the old Gate, and was heretofore the only Entrance to the holy House. *Mahomet* caused all his Civil and Religious Edicts to be posted up there, and the Key of it was in the Custody of the *Koraisites*: It had thick Copper Foldings, which *Kalif Maktadir* took away to make a Coffin for himself, and instead of it, gave the gilt Silver, which covers the Monument of *Abraham*.

“ On the left of this Gate, at thirty Cubits Distance from it, still joined by the said Breast-high Wall, is a large square Building, the Corner of which is opposite to the South-East Angle of the *Ca'aba*: Each Side is adorned with two Doors, and two Windows, being a foreign Architecture, in Imitation of the *Grecian*. The Roof of it is gilt, and has a Cupola and a Half-moon on the Top: It covers the chief Opening to the Well called *Zem-zem*, which *Mussulmen* pretend is the same which the Angel shewed to *Agar*, Mother of *Ismael*, in the Desert. There are two more such Buildings turned the same Way, which cover the Openings to the same Well, contrived for the Use and Convenience of the many Pilgrims who come thither from all Parts: Each of these Buildings are of an equal Height, and their Roof according to the Model of the first; all are of white Marble. On the North-side a Marble Wall six Cubits high, is raised in a semicircular Form, so as to exceed the Breadth of the *Ca'aba* three Cubits on each Side. Within this Wall is the Tomb of *Ismael*, being a Marble Stone laid flat on the Ground without any Inscription. This is all on the East and North-side of the holy House, nothing is to be seen on the West and South-sides.

“ The Beholder's Admiration and Attention are chiefly raised by the magnificent Row of Pillars, ranged about the *Ca'aba*, yet not so as to enclose it quite; it begins at the South-east Point over-against the black Stone, and ends at the North-east near the above-mentioned Gallery or Pulpit, so that it only fills up three Quarters of the Circle, and is 780 Cubits, or 1365 Feet long. In this Space

\* *Mahomet* was of that Tribe, but they persecuted him, and obliged him to fly from *Mecca*, yet when he took that City and Temple, he restored the Key to them, and refused his Son-in-law who desired to have it, Saying, *Justice and Truth must be the Support of my Family, not Acts of Violence and mere Force.*



“ are set up fifty two Pillars of white Marble twenty Cubits high, without Proportion of Chapters or Bases, having only a Turbant at the Top, and being joined by a Set of Rails, in which they are mortised ; on these Rails two thousand Silver Lamps are set to burn in the Night : The said Pillars are also joined at the Top by strong Silver-bars, on each of which hang by golden Chains more Lamps, which being lighted also, make a glorious Illumination, besides the Lights about the Monument of *Abraham*, and the other Buildings of this Sanctuary.

“ Three other Edifices are raised on the Outside of this Row of Pillars ; they are square, open, supported by Pillars, and their Roofs are of a different Form. They are the *Mosques* belonging to the three orthodox Sects of *Mahometism*. The first is that of the <sup>2</sup> *Hambalites*, a plain Building on the South-side where the Row of Pillars ends, and leaves an empty Space to the Well of *Zem-zem*, The second is for the *Malekites*, it stands West, and is supported by eight Pillars. The third has two Stories, adorned with Pillars above and below ; it stands North, over-against *Ishmael's* Tomb, and belongs to the Disciples of *Kanifah*. Beyond this is a large empty Space paved with Marble, where People meet to pray : Slaves bring in Carpets for the Ease of the Faithful, who come into it without Shoes or any fine Clothes, keep a deep Silence, and are so neat, that though *Mussulmen* are famous for a decent religious Behaviour in their *Mosques*, one may easily perceive that they have a particular Veneration for this, as being the chief Object of their Faith.

“ The Porticoes through which People enter, serve also to go out ; First, they ascend a Flight of large fine Steps, which leads to them ; then on each Side fifty five Pillars distant eighteen Feet from one another, and as high to the Arches which they support : The Galleries are likewise eighteen Feet broad, but the Roof and the Arches are too low, according to the modern Notion of Architecture. This Defect is in some Measure supplied by the Cupola's above : They are only of Lead gilt, and each of them covers two Arches, and ends with a Half-moon of three Feet. There are twenty-seven of them on each Side, so that the whole Height from the Bottom of the Steps is twelve Fathom : The Beauty of the Prospect is raised by Bars of gilt Metal, which cross every Arch, and support Lamps of the same Kind with several Matches in them, both to give Light to the Galleries, and answer the Illumination about the *Ca'aba*. All these are lighted when the first Star appears in the Evening, and are kept burning till Daylight eclipse them. Two hundred and twenty Pillars form two hundred and sixteen Arches covered by one hundred and eight Cupola's, besides the four high Spires. This is *Reland's* Description of this famous Temple ; no Christian was ever admitted into it. The *Turks* are not able to give us a compleat Representation of it, being intirely ignorant of the Art of Painting or Drawing, so that this is only what an ingenious *Swede* could gather from his Conversation with several Pilgrims, during the Time of a long Residence he made at *Cairo*.

We have mentioned before the Opinion of the *Arabians* concerning the Antiquity of it ; its Enclosure at first was only a strong Wall of a small Extent, with one only Gate. *Kalif Omar* the First enlarged it, upon Account of the Increase of the Number of Pilgrims in Proportion to the Progress of *Mahometism*. He did not employ any Part of his immense Riches in adorning it ; being per-

<sup>2</sup> We shall mention these Sects in the Sequel of this Work.

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“suaded (such were his simple and plain Notions of Religion) that God’s Honour  
“could not be promoted by adding new Embellishments to this old Building, more  
“than by leaving it in the Form which he had for so many Ages approved.”

*Mahomet* has every where recommended to his Followers to look upon this Temple as being the Center of his Religion, to prize and value it, as the *Jews* did *Jerusalem*, and to repair thither: He has annexed many Privileges in Favour of those who should perform this Pilgrimage, both temporal<sup>a</sup> and spiritual Blessings are plentifully bestowed in that holy Temple. The wonderful deep and lasting Impression of *Abraham’s* Feet in a hard Stone<sup>b</sup>, is highly extolled; every Thing is mysterious even in the Road which leads to it<sup>c</sup>. The very seeing this Temple is according to some *Mahometan* Doctors, equally meritorious in the Sight of God, as if they had complied with all the inferior Duties of Religion. The black Stone is a standing Proof of the Hainousness of Sin, Mount *Arafat* in the meeting of *Adam* and *Eve*, is a Representation of Man’s being reconciled to God. The *Ca’aba* itself, (but not the Porticoes) is a Place of Refuge to all Criminals<sup>d</sup>; and exemplary Punishments have overtaken the wicked Violaters of the sacred Asylum, and this is a lively Emblem of the Pardon obtained from God in any Part of this holy Place. The Birds of the Air<sup>e</sup> have a Respect for the Roof of this Sanctuary; the Hearts of all *Mussulmen* have a natural Bent and Affection for it. A devout *Mahometan* melts into Tears of Joy or Compunction at the Thought of, or looking towards it. The Prophets and Patriarchs go thither in invisible Processions; Angels guard and protect it. Lastly, every *Mussulman* who performs this Visit, or is born during his Mother’s Journey thither, is intitled to the Privilege of wearing a green<sup>f</sup> Turbant. After all, the *Mahometans* themselves own, that this Pilgrimage is often accompanied with various Disorders and criminal Excesses; and seldom followed by real and sincere Conversions<sup>g</sup>. The Manner of performing it has been related in the foregoing Dissertation; we shall therefore conclude this with the Opinion of *Hallage*<sup>h</sup>. He was so bold as to pretend, that those whose Circumstances did not allow to go to *Mecca*, might represent the sacred Temple in any Part of his House consecrated to that Use, keep it very clean, perform in it privately all the Ceremonies prescribed by their Law in the Pilgrimage. Take thirty poor Orphans, give them Victuals and Clothes, and some Money: This, *Hallage* pretended, was of equal Merit as to perform the Pilgrimage, and much more agreeable to God, than pretending as some Men do, to meet in a Place to hear the Word of God, and forget his Orders the Moment they go out.

<sup>a</sup> See *Herbelot* in his *Biblioth. Orient.*

<sup>b</sup> See the same Author in the same Work.

<sup>c</sup> See *Boulain Villers*, Pag. 87.

<sup>d</sup> See *Herbelot* as above.

<sup>e</sup> Chiefly Pigeons descended lineally, says *Gabriel* of *Sion* and some other Christian Authors, from the Pigeon who spoke to *Mahomet* in the Ear; but whatever may be the Origin of that Story, it is certain that Pigeons are often used as Messengers.

<sup>f</sup> This Privilege belongs also to all those who are, or pretend to be Descendants from *Mahomet*.

<sup>g</sup> See *Herbelot* in the Article *Hagge*, so the Pilgrimage is called.

<sup>h</sup> See *Herbelot’s* Article *Hallage*. This Man lived in the eleventh Age of Christianity; he was put to Death for these Opinions. Some think he was a Christian.

# A DISSERTATION

*On the false Notions generally entertained concerning  
Mahometism.*

## S E C T. I.

*Most Religions have been misrepresented by Adversaries, first the  
Jewish.*

**A**LL antient and modern Religions have had the common Misfortune of being first ill understood, not well explained, and then persecuted, with an additional Weight of Injustice and Calumny from their respective Enemies. The *Jews*, who had received all their Laws and Customs from God, the Author and Fountain of all Justice and Holiness, underwent the same Fate, and though they might glory that their Worship was not unworthy of the supreme Being; yet Lies were told, and Calumnies spread against them by their Enemies; who, in other Respects, were Persons of Merit and Worth.

*Tacitus* was an Historian of Penetration and Judgment; he had frequent Opportunities of being rightly informed by the *Jews* themselves: He nevertheless is guilty of gross Mistakes in the Account he gives of them. He says they were called in Latin, *Judæi* instead of <sup>b</sup> *Idæi*, from Mount *Ida* <sup>c</sup>. He pretends they were expelled out of *Egypt* by reason of a loathsome Distemper to which <sup>d</sup> they were subject. He affirms that in Remembrance and out of Gratitude towards <sup>e</sup> an *Ass*, who had shewed them both where they might have Water to drink, and the right Road through the Desert in which they had lost their Way; they erected a Temple, and paid religious Worship to that Animal, &c.

*Plutarch* did not take more Care to be rightly informed in his *Table Talk*, he ventures to affirm that the *Jews* adored a Boar, as being the Inventor of Husbandry and Tillage; that their *Feast of Tabernacles* was kept by them in Honour <sup>f</sup> of *Bacchus*, as likewise the *Sabbath*. The *Heathens* in general made a Laughing-stock of the pretended Idleness of the *Jews* on that Day, and of several other harmless Customs

<sup>a</sup> This Dissertation is only an Abstract of *Reland's* Preface to his *Latin Treatise of Mahometism*: We hope it will give Content to our Readers.

<sup>b</sup> Hist. Book 5. Chap. 2.

<sup>c</sup> A Mountain in the Island of *Creta*.

<sup>d</sup> The severe Laws published by *Moses* against Lepers, are a Proof that many *Jews* were infected with that Distemper.

<sup>e</sup> *Effigiem animalis, quo monstrante, errorem sitimque depulerant, sacrovere.* Ibid. Chap. 4.

<sup>f</sup> This was occasioned by the Feast of Tabernacles which happened about that Time.



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of that Nation, which they thought frivolous. The Poet *Rutilius* <sup>a</sup> in particular jeers them for lighting no Fires on the said Day, to comply literally with a Passage in the Book of *Exodus* <sup>b</sup>: He reproaches them with their *cold Sabbaths*, their *colder Hearts*, and pretends their Repose is a Figure of a God tired with Labour. He did not know or was wilfully ignorant of the true Reason of that Institution, which was not for Idleness, but to be free from all worldly Cares, in order to serve the Creator who made the World in six Days.

### S E C T. II.

*Christian Religion has not been more spared than the Jewish.*

When the Primitive Christians separated themselves from the *Jews*, from whom they drew their Origin, *Heathens* loaded them with infinite Calumnies, and entertained the lowest and most despicable Notions of them. They never would make any Distinction between the two Religions, and reproached both alike with the same Crimes: The Christians moreover were upbraided for the Follies and base Lewdness of the Doctrine and Practice of the *Gnosticks* and other Hereticks of the first Ages. It was reported that their God had a *Hoof like an Ass* <sup>c</sup>; that they paid a shameful Homage to the Privy-parts of their Priests; that they did eat the Flesh of a Child covered over with Paste <sup>d</sup>, and after that detestable Meal, put out the Lights, and promiscuously knew one another criminally, without Distinction of Age or Sex; and that they <sup>e</sup> threatened the World with Fire and Destruction. The Apologists for the Christian Religion complain of these and such like Calumnies, grounded only on the Ignorance of the true Doctrine and Ceremonies of Penance, Eucharist, and concerning the Day of Judgment, as then taught and performed. This Misrepresentation was carried to such a Height, that even the Belief of the Unity of the Godhead was made a Pretence to accuse Christians of being Atheists, and the Form used in the Pagan Sacrifices was levelled against them <sup>f</sup>. This Ill-treatment, is pathetically complained of by *Tertullian* <sup>g</sup>, “ We are, says he, looked upon as  
“ Murderers, incestuous, sacrilegious Persons, as the Scum and Plague of Mankind,  
“ wicked to the highest Degree, and guilty of all Sorts of Crimes, Enemies to  
“ the Gods, to the Emperors, to all good Morals, to the whole Frame of Nature,  
“ so far that the very Name of Christian is odious and become criminal.” *Pliny* <sup>h</sup>, who was a Man of the greatest Probity in his Age, gave to the Emperor *Trajan* a different Account of the Christians; some few others had so much Moderation as not to vilify the Christians and their Mysteries, but gave a tolerable Description of them, and somewhat approaching the Truth. But how small is their Number,

\* *Reddimus obsecræ convicia debita Genti,*  
..... *Cui frigida Sabbata Cordi,*  
*Sed cor frigidius Religione sua est.*  
*Septima quæque dies turpi damnata veterno*  
*Tanquam lassati mollis imago dei, &c.*

<sup>a</sup> Chap. 35. Ver. 3. *Ye shall kindle no Fire . . . upon the Sabbath-day.*

<sup>c</sup> *Ononichites.*

<sup>d</sup> This shews that the Primitive Christians expressed their Belief of the Eucharist in different Terms from those used by the late Reformers.

<sup>e</sup> A wrong Notion drawn from the Doctrine of the last Judgment, which the Christians thought would happen soon.

<sup>f</sup> *Expel the Atheists.*

<sup>g</sup> In his *Apology* towards the Beginning.

<sup>h</sup> *Pliny* the younger in the tenth Book of his Letters. Letter 97.

when compared to those who have delighted in casting the most odious Colours upon Christian Doctrine !

## S E C T. III.

*The same Misrepresentations still practised.*

If we now consider what has been done in the unhappy Divisions of Christians within two Centuries, and what is still practised by some fiery Controvertists, we shall meet with the same Complaints on all Sides, and not without some Ground. Protestants accuse *Genebrardus*, <sup>a</sup> *Saunders*, <sup>b</sup> *Maracci*, <sup>c</sup> and several others of throwing Dirt, and charging them wrongfully with blasphemous Opinions, as being Consequences of their Principles, tho' flatly denied by them. But above all, they are highly affronted at being called the *Descendants of Mahomet*. One *Vivaldo* <sup>d</sup> a Dominican Friar, has diverted himself with drawing a Parellel betwixt the *Mahometans* and *Protestants*, and another betwixt the *Mahometans* and the *Catholicks* ; as if every Opinion or Custom of *Mahometism* was to be condemned ; *Mussulmen* have spoke of some of the divine Perfections and Attributes conformably to Truth <sup>e</sup> and right Reason : Must those Truths be rejected because uttered by *Mahometans* ? 'Twould be Madness. But *Catholicks* recriminate also against Protestants for misrepresenting their Tenets, calling them idolatrous, &c. <sup>f</sup> The Truth is, ancient and modern, sacred and prophane Histories furnish us with innumerable Instances of wilful or involuntary Ignorance of ones own Religion, and much more of the Tenets of other People ; so that it is not surprising we should find that the *Mahometan* Religion has undergone the same Fate.

## S E C T. IV.

*The Reasons why Mahometism is so much misrepresented.*

The chief Cause of this Injustice proceeds from not understanding the *Arabick* Language, without which it is impossible to have a true Notion, and by Consequence to judge rightly of that Religion : Yet few, if any of those who have wrote on that Subject, were acquainted with the *Arabick*. Moreover the Genius of the *Mahometans* is averse from talking to Strangers of, or disputing with them about Religion <sup>g</sup>. These two Reasons have concurred to the Misrepresentations, Contempt, and infamous Character of *Mahometism*. *Mahomet* has been compared to the Devil <sup>h</sup>, and his Religion thought unworthy of being confuted. If any young Student in Divinity is desirous of being thoroughly informed of his Tenets ; instead of advising him to study *Arabick*, to read *Mahomet* in the Original, to be conversant with his Commentators and Apologists, in order to inquire, without trusting to others, into what he must know, before he can be qualified to refute it ; his Ignorance and Laziness are indulged, he is either made to believe that it is downright losing of

<sup>a</sup> *Genebrardus* Archbishop of *Aix*, in his *Chronology*, Pag. 107.

<sup>b</sup> In his Book *de Schismate*, &c.

<sup>c</sup> In his *Prodrome* or Preliminaries on the *Koran*. Pag. 70. of the third Part, &c.

<sup>d</sup> In his Notes on a Book of *Pedro dela Cevalleria*, intituled, *The Zeal of Christ against the Jews and Saracens*. This Book is not to be met with, and the Loss is not great.

<sup>e</sup> See *Herbelet's Biblioth. Orient.*

<sup>f</sup> See *Papist represented and misrepresented*, and most Controversy Writers.

<sup>g</sup> See *Boyle* in the Article of *Mahomet* concerning his Apologists.

<sup>h</sup> *Biblander*, a Reformer of *Zurich*, is the Author of this Parallel.

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Time to confute such absurd Notions, or directed to peruse only some smattering, superficial and blundering Controvertist.

But we must own, that the *Mahometans* are not so foolish and mad as we imagine; common Sense is of all Countries and Climates; and their Religion could not have made such astonishing Progress in *Asia*, *Africa*, and *Europe*, if it had been so full of Absurdities, as most Christians suppose it to be. 'Tis bad, 'tis sensual, and therefore the more dangerous. All true Christians ought to detest it as the Bane and Scourge of Christianity, all this is true: The Conclusion we draw from thence is, that our utmost Endeavours are to be used to find out the Wiles of Satan, to sift this Religion to the Bottom, and thus prevent its dangerous Consequences. "Believe me, says *Maracci*,<sup>a</sup> more Venom lies hid in that Sect, than is generally believed. . . . How could it otherwise happen, that such a Number of Men, not only of the remaining Idolaters, but of *Jews* and *Christians*, and even Religious, should fall off to embrace *Mahometism*; you'll say they are enticed by Libertinism; I believe it, but they are farther deceived, by an Appearance of Goodness and Truth. This Superstition has retained every Part of the Christian Religion which seems plausible, probable, and agreeable to the Light and Law of Nature, and intirely rejects the Mysteries of our Faith, which seem at first Sight to be incredible and impossible, and chiefly such as are thought too hard for human Nature. . . .<sup>b</sup> Reason and Experience have always made me believe, that if the *Koran* and the *Gospel* were at the same Time proposed to those (idolatrous) Nations, unless they are first well instructed and convinced of the Truth of the *Gospel*, and of the Lies and Frauds of the *Koran*, they will constantly embrace the *Koran* and *Mahometan* Superstition<sup>c</sup>, preferably to the *Gospel* and Christian Religion. For the *Koran* proposes such Tenets as are more proportioned to the Dictates of Nature in this corrupt State; that there is one God, Almighty, All-knowing, who has created and governs all Things. . . . that frequent and fervent Prayers are to be addressed to him, Alms given to the Poor, . . . Our Bodies mortified by Fasts, Justice observed, Modesty, kind Offices, Piety, and other Virtues practised; that no Man is to be injured, Thefts, Adulteries, Murthers, and other Crimes avoided; that worldly Goods, as being transitory, are to be despised, and good Works performed. Moreover, that all are to give an Account to God of their Deeds, the Just to meet in Heaven an eternal Happiness in the Enjoyment of what human Nature most earnestly desires, and the Wicked to be eternally tormented in Hell. . . . If on the other Side a Minister of the *Gospel* proposes to a Heathen the Trinity, Incarnation, Poverty, Death on a Cross, and Burial of God, the Mystery of the Eucharist, Necessity of the Sacrament, of Penance, Indissolubility of Marriage with one Woman only. . . . doing good to our Enemies, an everlasting Happiness in the Enjoyment of Goods, which neither the Eye has seen, &c. . . . the said Heathen will turn away from these and embrace *Mahometism*.

<sup>a</sup> In the Preface to his Preliminaries on the *Koran*.

<sup>b</sup> The same in the Preface to his Confutation of the *Koran*.

<sup>c</sup> See *Bayle's* Article of *Mahomet* in the Note (DD.) why *Mahometans* do gain more Proselytes than Christians.



## S E C T. V.

*On the Necessity of inquiring into the Tenets of Mahometism.*

Some are of Opinion, that as we are at so great Distance from the *Mahometans*, and they are not willing to enter into Dispute, we need not trouble ourselves with inquiring nicely into their Opinions; or that even in case we should be obliged to confute them, we may easily do it by the Help of several Latin Books, without spending our Time in poring over *Arabick* Characters to no End or Purpose.

We shall examine in the following Paragraphs the Strength of the two last Pretences: As to the first, it must be owned, that some other Christian Nations are nearer to *Mahometans*, than we are. Moreover, it is not here insisted, that Divines ought to go about confuting the Tenets of the *Koran*, preferably to the erroneous Opinions of our own Countrymen, Neighbours, Relations and Friends: This to be sure must be the first Care of Pastors and Doctors; but it cannot be said with Truth, that we have no Commerce, or Correspondence with *Mahometans*; we have great Dealings with them at *Constantinople* and other Countries subject to the *Turks*, on the Coasts of *Africa*, in *Syria*, in *Persia*, and in the *East-Indies*, where all the Towns are mostly inhabited by *Mussulmen*: The Seamen are often taken and reduced to Slavery by their Pyrates; to what Dangers is not their Faith exposed to, unless they are well instructed in the Grounds of our holy Religion, and forewarned of the Errors and Contradictions of the *Koran*! Besides, if we should maintain that the studying and diving into false Opinions, is to be neglected, how detrimental would this Opinion prove to all Arts and Sciences? The Knowledge of learned and foreign Languages, of the Manners, Customs, and Religion of antient Nations, or even of the Modern, if at any Distance from our Country, will immediately be censured as useless: Such a Discourse cannot proceed from any Wiseman, whose Life and Actions shew that he sets a just Value upon every Subject, and making an exact Difference between the more or the less important, applies himself to the Study of each, in Proportion to the Advantage which may be reaped from them. If all those who censure such Studies, would themselves mind only what is necessary, if they did not sow Dissentions and encourage Disputes about trivial and useless Questions of the School, Christianity would be restored to its primitive Splendor and Dignity: If they did not use base unworthy Means to obtain Preferments in the Academies, in the Church, in the State, to satisfy their Pride, Avarice or Ambition, they might then discountenance such Studies, and pretend they are not necessary for Salvation; but they find it an easier Task to blame others, than to mend themselves; though the latter would be more conducive to their own eternal Happiness.

We are far from thinking, that inquiring into *Mahometism* is of no Advantage; we rather believe, that it cannot but excite in us deep Sentiments of Gratitude towards Almighty God, when we find, by a strict Examen, that a Religion so full of Superstition, contradictory and absurd Notions, is embraced by so many Millions of Men of bright Genius's, and better Morals than is to be found amongst some, and those not a few, Christians. We ought to be thankful for being delivered from such a Misfortune by the Grace of God! What are we? That God should prefer us before them.

## S E C T. VI.

*Whether Mahometans are allowed to dispute about Religion?*

We freely own the *Mahometans* are not inclined to Disputes, and when attacked by Christians, give them generally no other Answer, but that they believe and practise punctually what the *Koran* teaches, esteeming that Book as inspired from God. Therefore 'tis to no Purpose to enter into Particulars with them, since they constantly alledge the *Koran* as a convincing Proof of the Truth of what they hold: The only Way of confuting them is to attack the Authority of that Book, and to demonstrate by the Blasphemies it contains that it cannot proceed from God. For Instance, *Mahomet*<sup>a</sup> was so impudent as to make God the Abetter of his Crimes, by pretending he had an immediate Revelation from him, which allowed him to indulge his brutal Appetite, and even to take criminal Liberties with other Men's Wives<sup>b</sup>. Again *Mahomet* acknowledges the Truth of the Gospel, which nevertheless the *Koran* contradicts in many Points; one might by Consequence prove to them first, that the Gospel has not been altered, ' but their *Koran* contradicts itself; and then convince them that their Distinction of *Things abrogating* and *abrogated* is absurd, and opens a broad Way to justify every silly, ridiculous, and self-contradicting Book. How few have a sufficient Tincture of *Arabick* Learning, to be able to draw out of the *Mahometan* Books the false, doubtful, or absurd Opinions which they contain, and make a proper Use of them against *Mahometism*?

But on the other Side, if it was absolutely true that *Mussulmen* are quite Strangers to all religious Disputes, how could the Missionaries, sent by the Pope into *Persia* and the *Indies*, bring over so many to the Catholick Faith, as it is undoubted they do? We shall not mention the Acts of *Raimond Lully*, published by *Sollerus*, by which it evidently appears, that he had often disputed against them in *Africa* and other Places: We have a more recent, and less doubtful Authority, the above cited learned *Maracci*, in the Preface to his Translation of the Book of *Mahomet*. " I know certainly, and all those who are rightly informed are likewise fully convinced, that Christians may dispute with the *Mahometans* even in their own Dominions, provided this be not done publicly, (tho' even that is allowed in some Places) nor with any opprobrious Language against *Mahomet* and the *Koran*, but with Friends and others with whom one is familiarly acquainted. On such Occasions you may propose to them, modestly, and under Colour of informing yourself, many Points concerning their Law, and their Sect, which they have taken from our holy Scripture in a wrong Sense; inquire into the Reason of it, object without wrangling what may confute them; answer with Prudence what they may say against our Religion; explain and prove the Truth of our religious Mysteries. This our Missionaries perform daily, with Impunity and good Success. This is not all, Christians not only dispute by Word of Mouth, but even write Books of Controversy. One of them had published a Book in Favour of the Catholick Doctrine, under the Title of *A Looking-glass which shews the Truth*.

<sup>a</sup> See the 33d Chapter of the *Koran*.

<sup>b</sup> See the Notes of *Sale* on the said 33d Chapter.

<sup>c</sup> See *Bayle's* Article on *Mahomet*; wherein he cites a Passage from *Peacock*, Pag. 186. of his Specimen.

" A noble *Persian* named *Abmed*, Son of *Zin Alabedin*, surprized at the Title and  
 " Doctrine of the Book<sup>a</sup>, . . . wrote against it, and called the Book which con-  
 " tained his Objections, *The Polisher of the Looking-glass*, endeavouring to overthrow  
 " the Catholick Doctrine, chiefly about the Trinity and Divinity of Christ, and to  
 " establish the Errors of *Mabomet*."

In this whole Question we must take Notice of the Time, the Place, and the Method of such Disputes. The Freedom has heretofore been greater than it now is, as appears evidently by *Abbé Renaudot's History of the Patriarchs of Alexandria*. This learned and judicious Writer, Pag. 377. says, " The Christians of the East  
 " were formerly allowed to speak and write openly in Defence of their Religion, as  
 " may plainly be proved by the Controversies of those Days still extant in Manu-  
 " script. Such are the Disputes of *Abraham of Tirbane* with *Abdel Rakman*, of  
 " two Monks with a Jew named *Anram*; of *Elias* Metropolitan of *Nisibis*, in  
 " the *Diarbekir*, with the Vizir *Abulkacem*, Son of *Huccin* the *Megrobite*; of  
 " *Isa*, Son of *Zaraa*, with *Abulhacer* the *Balcbite*; of *Abucora* or *Abucaras*, by  
 " way of an apologetical Conference in Favour of Christianity, held in the Pre-  
 " fence of the *Kalif Almamon*; another Conference at *Cairo* in the 639th Year of  
 " the *Hegira*, of Christ 1270, about Trinity and Incarnation . . . besides many  
 " other Writings of which we might give a long List." This Liberty has been en-  
 " joyed in former Times, and they may obtain it again, tho' at present, throughout  
 the *Ottoman Empire*, Christians are strictly forbid speaking against *Mabometism*. But,  
 2. as to Place, Christians are not used in all Places with the same Severity: For In-  
 stance, they are allowed more Liberty in *Persia* than in *Turky*, both as to Religion  
 and every other Concerns, of Life: Besides, our Merchants traffick with the *Mabo-*  
*metans* in several Parts of the *East-Indies*, where the latter are not so powerful, and  
 cannot do much Harm: In such Places no doubt religious Controversies might be  
 carried on successfully and without Fear. 3. As to the Manner of disputing,  
*Maracci* has advised Modesty, Prudence, Secrecy; he has excluded all injurious  
 Language, all Spirit of Contention; he has mentioned an insinuating Behaviour,  
 seeming only to desire to be instructed; if, to all this, we add the Motives of Cre-  
 dibility of the Christian Religion, the convincing Proofs of the Scriptures being  
 divinely inspired; it might not be impossible to convince, and with God's Help to  
 convert those seduced Nations.

But, we must own it, the greatest Obstacles to this glorious Work, are first the Ignorance (a sure and infallible Consequence of Slavery) of the Christians of the East: They are not acquainted with the true Grounds of Christianity, how then can it be expected they should speak or write well in its Defence, or confute the *Mabometans*? Secondly, the *European* Christians who travel or settle in the East, are induced to it chiefly by Curiosity or Interest, Salvation of Souls is the least in their Thoughts; neither are they endowed with any of the Qualifications which are requisite for such an Undertaking: And after all the bad Example, the criminal, lewd, and disorderly Lives of the Christians; their Lies, Cheats, and other shameful Practices, are the greatest Impediment to their being the happy Instruments of this good and holy Work. This casts a Blemish upon the Religion, and has occasioned an invincible Aversion for embracing it, and for its Professors: It has given Birth

<sup>a</sup> These are the Words of *Guadagnoli* who wrote an Apology, printed at *Rome*, in which he confutes the noble *Persian's* Book.



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to a common Saying, When a *Mussulman* is suspected of any Lie, Cheat, or other shameful Action, *What*, says he, with Anger and Disdain, *Do you take me for a Christian !* We cannot but blush that such Things are said, and cannot be confuted<sup>a</sup>.

### S E C T. VII.

*Most of the Latin and other Books against Mahometism are not sufficient to give us a true Notion of it.*

'Tis confidently asserted, that we have Books enough wrote in *Latin*, or in modern Languages, by which we may both know exactly, and powerfully defeat *Mahometism* : This is a groundless Surmise, most of those pretended *Confutors* have rather attacked the Shadow of that Religion, than the Reality of it. Some of them labour to prove that God is a pure Spirit without any Mixture of Matter, others that Devils are not God's Friends, but his Enemies. Many have endeavoured to demonstrate, that bodily Ablutions and Purifications are no ways conducive to the Holiness of the Soul : Several such Opinions have been learnedly confuted in long elaborate Treatises, the Authors of which have applauded themselves, as if they had obtained a full Victory over *Mahomet* and his Doctrine : Whereas these Tenets never were any Part of the *Mussulmen's* Belief. And after all, such Writers are guilty of that Sort of Sophistry which is called *the Ignorance of the Question*<sup>b</sup>, and instead of destroying real Errors, have only fought against the senseless Fictions of their own Brains.

### S E C T. VIII.

*On the Usefulness of the Arabick Language.*

'Tis often alledged that the Advantage which may be reaped from the Oriental Languages and the *Arabick* in particular, is not worth the Trouble and Time spent in, and required to learn them, unless for those who intend to settle amongst the *Arabians* or other *Mahometans* : The Lives of several Christians having been endangered upon Account of their not pronouncing well some *Arabick* Words : This is only a Subterfuge to favour Ignorance, and flatter the Laziness of young Students. What useful Discoveries have not learned Men made by their Knowledge of those Languages ? *Pocock*, *Bochart*, *Erpenius*, *Goliush*, *Catellus*, *Hottinger*, and several others, have found out by that Means the genuine Sense of several Words and Sentences, which the *Jewish* Doctors themselves did not understand, as being to be met with only once in the Scripture, in the Book of *Job* for Instance, or in some Prophecy. Dictionaries may supply that Defect, if we credit these Advocates for Ignorance ; but such Books often differ one from the other, according to the different Parties which the Compilers of them have embraced, and by Consequence we are as much at a Loss as before we had Recourse to them. As to the *Jewish* Dictionaries, all we can learn from them is, that such a Word is expressed and understood in such a Sense in the *Targum*, that the Signification of it has some

<sup>a</sup> Some body said wittily that Christians intended to convince the *Turks*, that our Religion is divine, since it subsists in Spite of all our Impiety and Wickedness.

<sup>b</sup> *Ignorantia Elenchi*, that is proving or disproving what is not the Question:

*Affinity* with another Word, and differs from it only by the Transposition of a Letter, &c. But if we understand the antient *Greek* Versions, if we are versed in the Oriental Languages or Dialects, the *Samaritan*, *Syriack*, *Arabick*, if a Word is not found in the *Hebrew*, we look for it in the other Dialects: As even now we are often obliged to have recourse to the *French* and *Saxon*, and even *Welsh* Languages to find out the true Meaning and Origin of some *English* Words.

To this our Adversaries object, that the same Word has different Significations in the same Language, and much more in the various Dialects. We must own this does happen sometimes, but for one such Word there are hundreds which have not altered their first Signification, and this may be evidently proved by the other Parts of the Discourse, at least so far as is consistent with such Enquiries which are not susceptible of mathematical Demonstration. But say they, all these grammatical or critical Remarks, the *Affinity* of some *Hebrew* Words with their Dialects, by which we pretend to clear up the Difficulties which occur in the Scripture, are already set down in the Works of the Learned; we have correct and approved Versions of the sacred Writings, we may without farther Trouble find there what we have occasion for. We answer first, that 'tis more satisfactory to see with one's own Eyes, than to trust to the Eyes of others. Besides, we ourselves may make new Discoveries, all is not done, there are still many difficult Words and Sentences not clearly explained; and to trust blindly to others in such Matters, is the ready Way to fall back into that State of Ignorance from which the Enquiries of the Learned have rescued us in these latter Ages. So much we thought fit to say about the *Arabick* Language, which is the *holy Language* of the *Mahometans*.

But to conclude this Dissertation, we must take Notice, that the Study of all polite Learning, of antient Authors, *Greek*, *Latin*, and others, of History, Chronology, Geography, Medals, &c. has been, and will ever be useful to, if not necessary for the Religion we profess: Ignorance is the chief Support of *Mahometism*, whereas Truth will always shine the brighter, the more it is exposed to the Light. How many Fables and Superstitions, how many supposititious Facts and Books, have not been expelled by the Help of Learning? Chronology has fixed the Time of the Prophecies concerning Christ being accomplished, the same may be said of other Sciences<sup>a</sup>, but this is not to our present Purpose.

We from the bottom of our Hearts detest the Superstition of *Mahomet*, so we hope our Readers will do us the Justice to think, that when we give the Title of Prophet to *Mahomet*, we only mean he pretended to be so, as likewise some of his Followers, *Salich Dulkebnel* and others. Upon the Whole, we shall neither charge that Religion with Errors which it does not teach, nor palliate the Venom of his Doctrine. Impartiality is what we profess, and shall do our utmost to preserve that amiable Character.

<sup>a</sup> See *Vaillant's* Dissertation on the Year of the Birth of Christ, found out by *Medals* in the *History of the Royal Academy of Inscriptions*, &c. Tom. 2. Pag. 532. of the *Paris* Edition, or Tom. 4. Pag. 181. of the *Amsterdam* Edit. of 1719.

# A DISSERTATION

## On the K O R A N.

**T**H E *Mahometans* <sup>a</sup> have as great a Veneration for the *Koran*, as Christians profess for the *Bible*. Both these Words equally signify <sup>b</sup> the *Book* by way of Preference to any other. *Alforcan*, which signifies *Distinction*, is another Name of the *Koran*, because it distinguishes, as they pretend, Truth from Falshood, and what is just from unjust : Or rather in the same Sense as *Jews* employ the Word *Perek* or *Pirka*, to signify a Part of holy Writ. It is likewise called *Kitab* and *Al-Moshaf*, the Book, the Volume, or Code, by Excellence; *Abu-Becre* <sup>c</sup> who gathered the scattered Leaves of it, as they say, and re-united them into one Book, gave it that Appellation. Lastly, it is also named *Al-Dbikr*, that is an *Exhortation* or a *Remembrance*, and *Tanzil* <sup>d</sup> which signifies a Present from Heaven ; upon which Account it is writ on the *Koran* in gold Letters : “ Let none but those who are “ pure be so bold as to touch this Book ; ’tis a Gift from Heaven sent from the “ King of all Ages.” These are but so many Epithets or Encomiums of the *Koran*, not unlike the various Names which we use in speaking of Scripture ; in which Sense they bestow upon it the Words *Kelam Scherif*, a noble Word, and *Ketab-Afiz*, a precious Book : This we learn from *Herbelot*, who assures us in the same Place, “ That when the *Mussulmen* cite the *Koran* in their Writings, they “ put in large or red Letters, *God says*.”

One hundred and fourteen Chapters, some longer, some shorter, make up the whole Book, these are called by the *French* *Surates*, from the *Arabick* Word *Sura*, in the Plural *Sowar*, which signifies *Order*, or a *Series* or a *File*, and answers to what the *Jews* call *Seder*, of which they reckon fifty three in the *Pentateuch*. Each Chapter of the *Koran* has a particular Denomination taken from the Subject of which it treats, or from some Person mentioned in it ; but oftner <sup>e</sup> from the first Word which those who have put it in Order have thought worthy of Notice, tho’ it occurs sometimes only towards the End of the Chapter. This may have happened,

<sup>a</sup> This Dissertation is chiefly copied from *Salé’s* Preliminary Discourse on the *Koran*, and from *Herbelot’s* *Biblioth. Orient.*

<sup>b</sup> *Koran* comes from the *Hebrew* Word *Cara*, to read ; *Al* signifies *the*, and *Koran Reading*, so the *Jews* call the *Bible* *Micra*. Other *Arabian* Doctors say it is derived from *Caraa*, to gather, because having been given by Portions, it was put into one. This is against the Opinion of those who think the *Koran* was forged all at once, which seems to be the Sentiment of *Maracci* in his Preliminaries on the *Koran*. After all it may have been forged all at once, and published only by Parcels.

<sup>c</sup> *Abu-Becre* was the immediate Successor of *Mahomet*.

<sup>d</sup> See *Herbelot’s* *Biblioth. Orient.* in the Article *Alcoran*.

<sup>e</sup> This confutes those who think it Madness to give to the Chapters of the *Koran* the Names of a *Camel*, a *Camel*, or a *Fig*, &c.



says *Salé*,<sup>a</sup> by reason of that Part being first published, tho' the Connexion has since required that other Verses should be placed before it; which is also the Reason of several Chapters having more than one Title; or it may be occasioned by the differing Manuscript Copies. Some of the Chapters were published at *Mecca*, some at *Medina*, others partly in one of these Towns, partly in the other; and accordingly either *Mecca* or *Medina*, or both, are mentioned in the Title. Moreover, each of the Verses is looked upon as a Sign or Repository of Graces and Wonders, and is called by a Name<sup>b</sup> which in *Arabick* and *Hebrew* answers to our Word *Sign*, and like the Chapter has its own particular Appellation.

The Commentators of the *Koran* mention seven chief Editions<sup>c</sup> of it, two made at *Medina*, the third at *Mecca*, the fourth at *Gufa*, the fifth at *Bofra*, the sixth in *Syria*, the seventh is called the *Vulgate*. They differ in the Number of Verses, but all agree in the Number of Words and Letters. For the *Mussulmen* have been as nice in the Supputation of the Words and Letters of the *Koran*, as the *Jews* about the *Old Testament*, and some *Christians*<sup>d</sup> about the *New*: They have even computed how often particular Letters occur in the *Koran*. Thus Excess of Respect turns to Superstition and Trifles, as an over fiery Zeal turns to Cruelty and Persecution.

The *Koran* is also divided into sixty equal Parts, each of which is sub-divided into four, in Imitation of the *Jews*. These sixty Portions, says *Herbelot*, are a Kind of publick Service performed in the *Mosques*, on various Occasions, by Persons hired for that Purpose. *Salé* informs us, that the Persons so appointed and hired, are called *Mocris*. That there are thirty of them in every *Mosque* or neighbouring Chapels in which Princes and great Men are buried. Each of these *Mocris* reads one of the thirty Portions, into which, he says, the *Koran* is most commonly divided, so that the whole Book is read every Day in all the Chapels. This reading they pretend is beneficial to the Souls departed: It is performed at *Medina* even at *Mabomet's* Tomb, and the *Mocris* pray for him as for other *Mussulmen*. Another of their Functions is to teach in what Manner the *Koran* is to be read. Every Chapter (except the ninth) has these Words at the Beginning. *In the Name of the most merciful God*. This Form of Words is called by the *Mussulmen* *Bismillah*, and used by them as a publick Profession of their Religion in all their publick and private Deeds or Writings. It answers to the *Jews* Expression, *In the Name of God*, &c. to the *Christians* Saying, *In the Name of the Father, and of the Son, and of the Holy Ghost*, and to a common Custom in *Spain* and *Italy*, in putting the Sign of the Cross, and the Words *Jesus Maria*, at the Top even of their private Letters about Trade and Commerce. The above-mentioned *Salé* is of Opinion, that *Mabomet* borrowed this Expression from the *Magi* of *Persia*. 'Tis certain however, that he made no Difficulty of taking from other Religions what he thought might contribute to perfect his own System. Such Particulars may seem to be of little Importance, but this Work is an Account of religious Ceremonies and Customs; they may seem to us inconsiderable, and are so, yet some *Mabometans*, and most Commentators of the *Koran* pretend this Form of Words, the Titles of the Chapters and Verses, were immediately revealed by God: The *Jewish* Rabbins have also said that God himself was the Author of the

<sup>a</sup> In the third Section of his *Preliminary Discourse*, &c.

<sup>b</sup> *Ayat* in *Arabick*; *Otah* in *Hebrew*.

<sup>c</sup> Or seven chief Manuscript Copies.

<sup>d</sup> See *Leusden's* Supputations in his *Compend. N. T.*

Points, Accents, and other Divisions of the *Old Testament* : But the most rational *Jews* and *Mahometans* own them to be of human Institution.

Twenty-nine Chapters of the *Koran* begin with the same Letter : This the *Musfulmen* looked upon as mysterious, they racked their Brains to find out the Meaning; the wisest soon gave over the Pursuit, owning the Secret impenetrable to any but *Mahomet* himself. Some either more proud, or more curious, or more zealous, and following the Example of *Jewish Cabalists*, have discovered some Name, Attribute, Work, or Ordinance and Decree of God in those, and every other Letter of that Book ; by which Means not only the Chapters and Verses, but the Letters are become *Signs*. One Instance of these witty Conjectures may divert our Readers, and give them a Notion of these mysterious Methods, which they may apply to what is taught by some *Jewish* or *Christian* Divines. There are five Chapters in the *Korah* which begin with these three Letters, *A. L. M.* They have several Expositions of this Wonder. 1. They are the Initials of three *Arabick* Words, which signify *God is favourable or merciful, or praise worthy*. 2. They mean *to me, and from me*, in which Case God is supposed to speak. 3. *I am the most wise God* <sup>a</sup>. 4. Some find in those Letters *God, Gabriel, and Mahomet*. *A*, is *Allah* God : *M*, may very well be *Mahomet* : But how *L*. can be *Gabriel* our Author does not explain: We must suppose they had in View the last Letter of the Name *Gabriel*. 5. *A*, they say, is the Beginning of Speech, and is pronounced in the Throat: *L*, is the Middle, being pronounced by Help of the Roof of the Mouth: *M*, is the End, being a *Labial* Letter. Now who can be so stupid, as not to find out, that this is a Representation of God, the Author, Preserver, and End of all Beings ; for whose Glory we ought to begin, continue, and end all our Actions? 6. *Mahomet's* Secretary who wrote them put the initial Letters of three *Hebrew* Words <sup>b</sup>, *Mahomet ordered him* ; if so, this Scribe might probably be a *Jew*, and this Accident have given Rise to the Report spread since, that a *Jew* helped *Mahomet* in the Composition of the *Koran*.

The *Musfulmen* know no Bounds in the Praises which they bestow on this Book ; it is written with the greatest Elegancy of Style, in the purest *Arabick* Dialect used by the *Koraishtes*, intermixed now and then with other Dialects, as is seen in *Homer* ; which was not an Effect of Neglect, or of a lazy Disposition, as some rash Criticks have said it was in that Poet ; but in order to give the Discourse a greater and more lively Strength of Expression, or to make it more harmonious : For all those who are versed in the *Arabick* Language unanimously agree, that the *Koran* cannot be the Production of an idle and lazy Author : Though it is written in Prose, the Energy and Harmony of its Style must have cost the Writer greater Labour and Industry ; and raises the Work to the *sublime* Character of Poetry : Yet the Difficulty of finding out those witty Turns, often interrupts the Thread of the Discourse, and by Consequence renders it obscure, which has obliged *Mahomet* not to be so concise and short, but to use frequent Repetitions. His Figures are bold in the Oriental Taste, his Expression strong and pithy ; the Turn of his Phrases, in Imitation of the Prophets of the *Old Testament*, is full of Interruptions ; and it appears throughout the Whole, that all the Art and Eloquence of which *Mahomet* was Master, has been employed in the most proper Places : The mention of God,

<sup>a</sup> *Ana Allah Alem*, in which Words regard is to be had to the first Letter of the first Word, the middle Letter of the second, and the last of the third, *A. L. M.*

<sup>b</sup> *Amar li Mohammed*.

the Description of his Attributes is always lofty and majestic: Oracles are pronounced with a raised and elevated Style, proportioned to the Dignity of the Subject. To be short, the *Arabians*<sup>a</sup> are so charmed with the Beauties of the *Koran*, that in all their Writings they endeavour to copy that perfect Original; and without a competent Knowledge of this one Book, all the others become unintelligible.

Besides all these Perfections of the *Koran*, which make the *Mussulmen* look upon it with the utmost Veneration, those who are called *Sonnits* or Orthodox maintain that the *Koran* is eternal and uncreated,<sup>b</sup> existing in God as the essential Part of his Decrees, &c. Others are of Opinion<sup>c</sup> 'tis an Abstract of those Decrees, made as soon as the World was created, deposited in Heaven, from whence it was brought down to *Mahomet*, &c. All his Followers esteem it as a standing Miracle, greater than raising the Dead, above all human Understanding, and stamp'd with the undeniable Characters of divine Authority. *Mahomet* himself brought it as a Proof of his Mission from God, and bid Defiance to all the Wits of *Arabia*, to compose any Thing that might deserve to be compared to any one Chapter of the *Koran*. *Labid* a Poet answered this Challenge, and fixed to the Gate of the Temple of *Mecca* a Poem of his Composition: *Mahomet* opposed it by the second Chapter of his *Koran*. *Labid*, on reading a few Verses of it, owned himself overcome, and that such sublime Expressions, could not but be inspired from Heaven; he embraced *Mahometism*, and was one of the most zealous Assertors of it. This eloquent and noble Style, says<sup>d</sup> our Author, who searched the Springs of all these Particulars, was the chief Cause of the Progress of this new Doctrine; such is the Strength of Rhetorick, even weak Arguments propos'd in harmonious Phrases, joined to a melodious Voice, and pronounced with a graceful Deportment or Carriage of the Body, produce in the Hearers Sentiments of Admiration, and obtain a Victory over the Understanding<sup>e</sup> so as to bring about the most unexpected Revolutions.

The Usefulness and Necessity of the *Koran* is sufficiently proved by the foregoing Dissertations, to which we must add, that the Project of *Mahomet* could not succeed without a Law superior to all human Laws, and by Consequence revealed; such a Design might have probably miscarried, if set up in Opposition to the three Religions then the most powerful in *Arabia*. *Mahomet* therefore to win them all<sup>f</sup>, made up his Compound of all the three, which was an easy Task, if we consider that the Professors of those three Religions living together were closely united in several Particulars, and easily imbibed the Notions, Tenets, and erroneous Opinions one of the other. He re-united them all in the Belief of one only God<sup>g</sup>; he allowed to some their most essential Customs,<sup>h</sup> with some outward Marks of

<sup>a</sup> See *Sale* above cited.

<sup>b</sup> Consult the same Writer.

<sup>c</sup> See *Herbelot*.

<sup>d</sup> See *Sale* above cited.

<sup>e</sup> *Eloquentiam quæ admirationem non habet, nullam Judico.* Cicero in *Epist. to Brutus*.

<sup>f</sup> See a Citation in *Sale* much to this Purpose.

<sup>g</sup> The Unity of God and of Religion is often recommended in the *Koran*, in order to remedy the Disorders introduced by various Worship. God sent *Moses*, *Christ*, and *Mahomet*: *Moses* chiefly promised temporal Goods, Christianity spiritual and everlasting, *Mahometism* both. Because, as *Herbelot* says, "It is most likely... that several Bishops, Priests, and Monks, being banished into the Desarts of *Arabia* and *Egypt* for " Heresy, ... some of them were so wicked as to furnish *Mahomet* with corrupted Extracts of the *Old* " and *New Testament*; ... and accordingly the *Koran* is full of the erroneous Opinions of *Nestorians*, " *Eutychians*, &c." See likewise *Sale* on the 16th and 25th Chapters of the *Koran*.

<sup>h</sup> See *Boulain Villers* in his Life of *Mahomet*, where he shews that Circumcision forbidding some sorts of Meat, and the Use of Baths were practis'd by the *Arabians* before *Mahomet*: The same Author may also be consulted on the Plurality of Wives.



Respect towards their antient Lawgiver ; others he indulged in the Practice of moral Precepts, <sup>a</sup> with the same Respect for the Author of them : Victory and Force of Arms cemented this Union, as we have seen.

The most artful Contrivance of this subtle Impostor, for the Establishment of his Doctrine, was to pretend that the *Koran* was revealed to him by Piece-meal, every Verse being adapted to the Circumstances of the Time and Place in which it was published. If this Book, formed as they pretend in Heaven, <sup>b</sup> deposited in one of the <sup>c</sup> seven Heavens, instead of being brought Verse by Verse <sup>d</sup> to the Prophet, and communicated thus by him <sup>e</sup> to his Followers, had been produced and published all at once, the unconnected System had infallibly been rejected. Whereas by supposing these various Portions were sent from Heaven, as God himself found it requisite for the Conversion or Instruction of Nations, he screened himself under the Dispensation of Providence, and gave that Answer to the Unbelievers: And if that seemed to contradict the Notion of the *Koran* existing from Eternity, this Objection was solved by the Doctrine of Predestination, by which God is said to predetermine from all Eternity all those Events which occasioned the publishing the various Parcels of the *Koran*. This *Sale* tells us, and we leave it to the Reader's Judgment. But it is highly probable that *Mahomet*, in that Particular, endeavoured to imitate the ancient true Prophets amongst the *Jews*, who did not pronounce all at once their various Predictions, as we have them now collected in the Bible ; they published them as occasion served, in the publick Places, and before Witnesses, &c. but without Connexion. And as they delivered them in the Name of God and by his Authority, *Mahomet* likewise pretended his Inspirations fell from Heaven. The *Heathenish* Oracles affected the same Want of Connexion, as appears by the Prophecies of the *Sybills* : 'Tis a received Opinion, that having been a long while dispersed, they were at last collected at *Rome* <sup>f</sup>, and deposited in the Capitol <sup>g</sup> with several such Books <sup>h</sup> which were looked upon as sacred, and had in equal Veneration with those of the *Sybills*, as being the Fundamentals of Religion, and Prop of the State.

These Words of the eleventh Chapter of the *Koran*, with which God put a Stop to the Deluge, are cited as an Instance of the sublime Style of that Book : *O Earth, swallow up thy Waters, O Heavens, keep up the Rain; immediately the Waters subsided, the Decree was fulfilled, the Ark rested on Mount <sup>i</sup> Al-Judi, and these Words were heard, Wo to the wicked Nation !* It must be owned this is eloquent, and that Chapter, as likewise the third, seventh and thirteenth, and several others, contain excellent

<sup>a</sup> It must be owned the *Koran* enforces many of the strictest Precepts of Christian Morality ; on Charity, forgiving of Injuries, &c.

<sup>b</sup> We have observed before that some *Mahometans* pretend the *Koran* is eternal and essential to God, taking it to be the *Word*, which in the Beginning was with God, and was God.

<sup>c</sup> A Copy of the *Koran* was brought by *Gabriel* to the lowest Heaven in the Month *Rhamadan* in the Night, called the Night of the Decree. See the 97th Chapter of the *Koran*. See likewise *Herbelot*. Nine Nights of the Month *Rhamadan* are kept solemn in Memory of that Event.

<sup>d</sup> This Publication of the *Koran* lasted 23 Years, but *Mahomet*, as they pretend, saw it whole once a Year, and twice in the last of his Life.

<sup>e</sup> His Confidants used to write them as *Mahomet* pronounced them ; yet *Abu-Beker* who collected them, had recourse to the Memory of those who conversed more familiarly with the Prophet to make his Collection complete.

<sup>f</sup> The *Romans* delighted in wonderful Stories, as much as any other Nation ; they averred that the Woman who brought to *Tarquin the Elder*, or the *Proud*, the *Sybilline* Books disappeared immediately.

<sup>g</sup> *Te quoque magna manent regnis Penetrantia nostris.*

*Virg. Æn. Lib. 6.*

<sup>h</sup> Such were the Verses of the Nymph *Bagot*, or of the *Erythraean* *Sybill*, teaching Divination by Lightning, the Oracles of the *Martian* *Brethren*, the Books of *Tager*, the *Sacra Aruntia*, &c.

<sup>i</sup> A Mountain between *Armenia* and *Mesopotamia*.

Rules of Morality: On Patience, Humility, Liberality, Perseverance, and against Usury, &c. in the third; the seventh has these Words; *Forgive easily, command nothing but what is just, dispute not with the Ignorant.* Herbelot informs us, that *Mahomet* received a paraphrastical Exposition of the said Sentence in these Terms: *Seek him who thrusts you away, give to him who takes from you, forgive him who offends you, for it is the Will of God that you should have in your Souls the Seeds of his highest Perfections.* Again in the thirteenth Chapter, a long Enumeration of various Duties is concluded thus; *They who do Good for Evil shall obtain Paradise for their Reward:* Many other such Passages might furnish out some Parallel betwixt the *Christian* and *Mahometan* Religion, as the last mentioned has often been compared to that of the *Heathens*. But the World is full of such Allusions<sup>a</sup>.

Notwithstanding all these Encomiums of the *Koran*, “Many *Mussulmen* Doctors, “says our Author<sup>b</sup>, have been so bold as to say that other Books may be more “learned and eloquent: They find in it palpable Contradictions not to be solved<sup>c</sup>. . . . The Copies vary . . . some Laws are annulled by other Laws . . . : “this has occasioned so many Commentaries and Expositions of the *Koran*, that “the bare Titles of them would make up a large Volume.” No doubt amongst so various Explications, Paraphrases, Extracts, and subtle Devices, *Mahomet* has been made to say many Things which he never thought of. We shall pass over the Disputes concerning the Eternity of the *Koran*; but we must not omit mentioning a Sect which maintained it to be an animated Being,<sup>d</sup> sometimes a Man, sometimes a Beast. The Founder of that Sect was *Al-Jabedh*, but, after all, this Opinion<sup>e</sup> seems only an Allegory, to signify that the *Koran* became good or bad according to the true or false Explications given to it; in which Sense the most Orthodox *Mussulmen* often say it has two Faces, of a Man and of a Beast, meaning the literal and spiritual Sense of it.

The *Mahometans* call their Religion *Islamism*, from the Word *Islam*, which signifies<sup>f</sup> the Submission of the whole Man to the Service of God, and to his Commandments: The same Word may also be translated<sup>g</sup>, *A saving Religion* or *State of Salvation*. It is the Opinion of the *Mussulmen* that all are born in the *Islamism*,<sup>h</sup> but swerve from it by a wrong Education, bad Examples, false Notions, &c. This Opinion they ground on the Plainness of natural Religion, which teaches every one the Unity of God, and common Rules of Morality. In Consequence of this Principle, they own as *Mussulmen*, all those who before *Mahomet* believed the Unity of God and avoided Idolatry; there were such Men from *Adam* to *Noah*, in whose Time their Number was reduced to eighty. At the Death of *Abraham*, two Preachers of *Islamism* remained, *Ishmael* and *Isaac*; and God never permitted the World to be without some such Men. Compare these Tenets, with what some People think of the Perpetuity of the true Church, in the Ages the most noted for a general Corruption.

<sup>a</sup> See the *Turkish Spy*, Letter 19 of the second Volume.

<sup>b</sup> Herbelot.

<sup>c</sup> The *Mussulmen* Doctors in answer to this, say, that God has commanded several Things only for a limited Time, &c. Some Laws are abrogated both as to the Letter and as to the Sense; some only as to the Letter, others as to the Sense, the Letter still remaining. *Sale* brings Instances of each Sort.

<sup>d</sup> See *Sale* and Herbelot.

<sup>e</sup> The *Kalif Al-Whalid* was not a *Jabedite*. See a Story of him in *Pocock*, Pag. 223. of his *Spec. Hist. Arab.*

<sup>f</sup> See Herbelot.

<sup>g</sup> See *Sale*.

*Islamism* has two Parts: The *Iman* which is the Theory of Faith, and the *Din* which prescribes the practical Rules of Morality, and the Ceremonies peculiar to *Mahometism*: Some *Mussulmen* are so punctual in complying with those moral Duties, that we are often forced to say of them what they themselves say of good Christians; 'tis pity they are *Infidels*. They are not always subject to the Yoke of an outward Regularity, but though blinded in their Faith, they soar up now and then to the sublimest Notions of Divinity, and exceed in spiritual Knowledge many Books of Devotion, highly valued amongst common People.

The *Mahometans* look upon their Religion as the last of all Revelations; these were contained, as they pretend, in one hundred and four sacred Books, ten of which were given to *Adam*, fifty to *Seth*, thirty to *Edris*, that is *Enoch*, ten to *Abraham*: The four last are the *Pentateuch* given to *Moses*, the *Psalms* to *David*, the Gospel to *Christ*, and the *Koran* to *Mahomet*, who is the last of all Prophets, after whom no other is to be expected. The first mentioned hundred Books are, they say, quite lost, and no one knows what they contained; except a Fragment of an Apocryphal Book called the *Apocalypse of Enoch*, to which Fragment St. *Jude* gave a Sanction by citing it in his Epistle. As to the Law, the *Psalms* and the Gospel, the *Jews* and *Christians* are accused in the *Koran* of having corrupted them, they still contain some Truths, but very much disfigured: This Opinion of the *Mahometans* seems grounded on the Fables of the *Jewish Rabbins*, and the wilful Corruptions of some Hereticks. However the *Mahometans* Books of Scripture are only an Apocryphal Medley: Their *Pentateuch* is corrupted<sup>b</sup>, their *Arabick* and *Persian* Psalter which they call *Zebour*<sup>c</sup> does not contain the same as ours, only some Extracts of them with a Mixture of other Things quite foreign to *David*; and *Reland* says they have added to it some Prayers of *Moses*, *Jonas*, and others. They know no other Gospel<sup>d</sup> but that which *Mahomet* made use of in his *Koran*, and bears the Name of St. *Barnaby*; 'tis wrote in *Arabick*, and widely different from ours<sup>e</sup>, but bears a near Resemblance to the false Traditions of which *Mahomet* made use concerning *Christ*, &c.

The *Mahometans* own likewise the Prophets of the *Old Testament*, and cite them, yet do not believe their Authority is from God: They aver that God has sent thousands of them, <sup>f</sup> amongst whom they reckon three hundred and thirteen Apostles appointed to withdraw Mankind from Corruption; six published Laws which were abrogated one after the other, viz. *Adam*, *Noah*, *Abraham*, *Moses*, *Jesus Christ* and *Mahomet*, all the Prophets were exempt from capital Errors or Crimes; and though their Laws and Ceremonies differed, yet all of them made Profession of the *Islamism*.

<sup>a</sup> Lord, says a *Persian Poet* in the Fervour of his Repentance, *I present you with four Things which are not in your Treasures, Nothing, Poverty, Sin, and Sorrow*. "The *Kebla of Kings*, says another, is "their Crown . . . . of the Admirers of Beauty, Earth and Corruption . . . . of good Men, . . . . "Prayer the Love of God."

<sup>b</sup> Sir *Edward Terry* cited by *Sale*, informs us of this.

<sup>c</sup> *Herbelot Art. Zebour*.

<sup>d</sup> The same *Herbelot's Art. Engil*. that is Gospel.

<sup>e</sup> This Gospel is an *Italian Manuscript* in the Library of Prince *Eugene*, and seems to have been translated from the *Arabick* about the Middle of the fifteenth Century. It says the *Jews* did not take *Christ* in the Garden; that *Christ* was not crucified, but *Judas* instead of him; that *Christ* is not God, nor Son of God; that *Mahomet* was to be sent from God to reveal these Truths: This Translation they pretend was made for the Use of the *Italians*, who should embrace *Mahometism*; but sure such Proselytes must be supposed to know no more of the *Christian Religion*, except making the Sign of the Cross, and saying their Beads.

<sup>f</sup> One hundred and twenty-four thousand, or two hundred and twenty-four thousand. See *Sale*.



The *Mussulmen* look upon Religion as a publick Good, without which Society cannot happily subsist, and one of their Poets calls Religion and the State *inseparable Twins*, <sup>a</sup> born together; the Death of the one is destructive of the other; yet another *Turkish* Poet says, *Do not trouble yourselves if the State is undone, if Religion subsists*, but it cannot be said, *Do not mind if Religion is lost, so the State be safe*. Their Doctors say that Reason cannot without the Help of Faith distinguish Error from Truth, they even give it the Name of *Error*, and add that a steady Adherence to its Dictates is the Road to Impiety. Religion is also compared by them to a Palm-tree, the Boughs of which reach to Heaven, to God who is the chief Happiness of Man. Notwithstanding all these Encomiums on Religion, *Mahometism* abounds, as they say, with *Deists* and *Latitudinarians*, who compare the Religion of *Mahomet* to a high Road leading to God, besides which there may be Foot-paths or By-roads on the Right or Left, to the same Place. *Mahomet* himself <sup>b</sup> seems to favour *Libertinism*, since he does not exclude from Salvation those who lead a good Life in the Religion in which they are born and brought up: Yet in other Places he says *Islamism* is the only strait Way or Line to be followed, <sup>c</sup> all others to the Right or Left being bad Roads, and under the Direction of Devils.

Other *Mahometan* Doctors embrace a dangerous *Pyrrhonism*, and say nothing is certain but the two Ends of the Line, meaning the Beginning of our Lives, and Death, in which all the Religion of a spiritual Man consists: But this may be explained in a good Sense, for certainly it is Part of the Duty of a wise and prudent Man to humble himself under, and submit to the Misfortunes consequent to our Birth; and to hope for a happy End of all our Miseries and Uncertainties at our Death.

Lastly, others are accused of disguising wicked Opinions under this noble Description of God's Immenfity. Lord, *we are every where with you, we thought there might be a Road which would lead us elsewhere, but what Road can we take that does not lead to you?* These fine Words to which they add <sup>d</sup>, *that God is a Circle in the Center of which all the various Religions meet*; are said to cover the same Opinions which our *European Deists* or *Spinossists* hold: Yet they are not very different from some Expressions of *David*: <sup>e</sup> and might be interpreted in a favourable Sense, as *St. Paul* did a Passage of the Poet <sup>f</sup> *Aratus*.

The Truth is, they are the wisest who submit human Reason to the eternal Reason of God, when duly manifested to us by the *Motives of Credibility*, and are disposed to forego all temporal Advantages for its Sake, in order to be perfectly at Rest.

<sup>g</sup> Flattery, Policy, and Punishments or Rewards, produce the same various Effects about Religion in *Turky*, as in other Places: They hold for a Time Opinions which they afterwards find out to be erroneous, when the Court-party ceases to enforce them: There, as elsewhere, the Religion of the common People is often grounded on Custom <sup>h</sup>, that of the great is meer Hypocrisy. They own, as Christians do,

<sup>a</sup> See *Herbelot*, Pag. 296.

<sup>b</sup> See the Notes of *Sale* on the second Chapter of the *Koran*.

<sup>c</sup> *Biblioth. Orient.* of *Herbelot*.

<sup>d</sup> See the last mentioned Author, Pag. 296.

<sup>e</sup> *Psalms* 139.

<sup>f</sup> *For we are his Progeny*, Acts 17. Ver. 28. See likewise *Psal.* 104. Ver. 27, 30. *Job* 34. Ver. 14. *Ecclesi.* 3. Ver. 19, 20, 21. and other Places, very like some Expressions rashly censured in other Writers.

<sup>g</sup> See *Herbelot*, Pag. 297. Men follow the Religion of their Princes, say the *Arabians*; the *Persians* pretend that the Faults of Princes are Virtues in their Subjects.

<sup>h</sup> See an *Italian* Author *Divorz Celest.* Book 1.

that Religion gives Glory to God, and is necessary to Men who otherwise would become Brutes. If one of their Poets says, that *Religion is a Jest to the wicked and profane*, another of them says with Reason, that it leads to God wife Men by Obedience, Penitents by Fear, Men truly devout by Desire, and just Men by the Love of God.

We shall conclude this Dissertation, by copying from *Herbelot* the various Distinctions of the Things allowed or forbid by the Law (of *Mahomet* and its Commentators). “<sup>b</sup> What is clearly declared in the Word of God (the *Koran*) is called “*Fardh*; and he is an Infidel who rejects it.

“ What is evident by Reason is named *Vageb*, he is an ignorant Wretch who does “ not follow its Dictates, but he is not an Infidel.

“ *Mostehab* is what deserves to be observed, but if neglected, does not deserve “ either Punishment or a Reprimand.

“ *Mobab* is what may be omitted or done, as being indifferent.

“ *Macloub* is what no one is praised for abstaining from, nor blamed for using “ it.

“ <sup>c</sup> *Haram* is what deserves a Reprimand or Punishment, being expressly forbid “ by the Law: It is the opposite of *Halal* which is whatever the Law allows.

“ *Adab* <sup>d</sup> is whatever *Mahomet* has done once or twice.

<sup>a</sup> The Sense of the *Arabian* Poet is the same with this of *Lucretius*.

*Religio peperit scelerata atque impia fassa.*

<sup>b</sup> See *Herbelot*. Art. *Ferbaidh*.

<sup>c</sup> *Haram* signifies also a sacred Thing from which Infidels are to abstain, as the Temple of *Musa* or *Mahomet's* Tomb at *Medina*, &c. also the Women's Apartment or *Seraglio*.

<sup>d</sup> See *Herbelot*: Art. *Adab*. that Word signifies Manners, Customs, Methods.

T H E  
 MAHOMETAN<sup>a</sup> Profession of FAITH;  
 O R, A  
 T R E A T I S E

*On the Articles which every Mahometan is obliged to  
 receive and believe to be a good Mussulman.*

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I.

*On the Existence of God.*

**T**H E Articles of our Faith, which every good *Mussulman* is obliged to believe and receive with a steady Adherence, are thirteen in Number, the first and chief of which is this.

To believe with the Heart, to confess with the Tongue, and freely, constantly, and willingly to affirm, that there is but one God, Lord and Governor of the World; who has drawn all Things out of nothing, in whom there is no Image or Likeness; who has not begot any Person, as he himself was not begot by any Person; who never was a Son, as he never was a Father. We *Mussulmen* are bound to adore and serve this Master and Sovereign Disposer of all Things. Let no one therefore swerve from this Article, but imprint it deeply in his Heart, as an undoubted Truth.

II.

*On the Prophet Mahomet, and his Koran.*

The second Article and the chief Inferences from it. We must believe with the Heart, and confess with the Mouth, that the most high God, having revealed himself to Men by his antient Prophets, has at last sent us his own Elect, the blessed *Mahomet*, with the holy and divine Law created<sup>c</sup> by his Grace, and contained in the venerable *Koran* which has been delivered to us from him. God has

<sup>a</sup> This was translated into *French* by Mr. D \* \* \*, who made likewise the Notes, which we freely own to be his.

<sup>b</sup> This is the Title of the *Latin* Manuscript, the Original in *Spanish*, but wrote in *Arabick* Characters: It seems to be the Work of some *Renegado*, made for the Use of his Countrymen: *Reland* often cites it, and uses it with good Success to explain the *Mahometan Catechism*.

<sup>c</sup> The *Mahometan Catechism* teaches the *Koran* is *uncreated*.



abrogated by this holy Book all former Laws, and has freed all Nations from their Doubts and Errors, to bring them to a lasting and permanent Bliss. We are therefore bound strictly to observe all its Doctrines, Rites and Ceremonies; and to quit every other Sect or Religion established before or since this last Revelation: This Article is our distinguishing Mark, and keeps us at a Distance from Idolatry, all lying Rhapsody, all false Prophecy, all those Societies, Religions or Sects different from ours, which are either erroneous or abrogated, or exaggerated beyond all Bounds of Faith and Truth: As we may daily see by the various Notions <sup>a</sup> of Unbelievers, who reject the Rules they themselves had established, who change Principles every Moment, and cast a Blemish on their own Ceremonies, by continual Innovations and Reforms <sup>b</sup>, because they are Strangers to the Goodness of God.

III.

*On Providence and Predestination.*

The third Article and the chief Inferences from it, we must heartily believe and hold it for a certain Truth, that except God himself, who ever was and will be, all Things shall one Day perish, and that the Angel of Death shall take to himself the Souls of Men appointed for a total and universal Destruction, from God our Master and potent Lord, who could and would produce out of nothing, and set in Order this whole World, and its Contents good or bad, sweet or bitter; who likewise could, would, and did, set two Angels, one on the Right, the other on his Left, to keep a Register of all our Works good or bad, to try them and pronounce Sentence upon them at the Day of Judgment. Predestination therefore we must believe, but not speak of it, unless we are well versed in both our written Law the *Koran*, and our oral Law the *Sonna* <sup>c</sup>. But since all Things are to have an End; let us do good Works, and behave ourselves <sup>d</sup> so as to live eternally a real and essential Life, which is to be obtained only by the Practice of Virtue, as the ancient Prophets have preached, before the sacred Volume of the *Koran* was sent to us from Heaven.

IV.

*On the Examen of the Grave.*

The fourth Article and its Consequences. We must believe with the Heart, and hold as sure and certain, the *Examen* of the Grave, which each of us is to undergo after Death by two Angels on these four chief Questions. Who was our *Lord and God*? Who was our *Prophet*? Which was our *Religion*? And where was our *Kebbla*? Whoever can answer that God has been his only Lord, and *Mahomet* his Prophet, shall find his Grave enlightened, and he himself shall rest in Glory: But those who shall not be able to give a good Answer to these Questions, shall be

<sup>a</sup> These biting Strokes against the Christians of latter Ages, shew the Author to be a *Renegado*, still angry with those whom he had left.

<sup>b</sup> This is another Proof of the same Opinion.

<sup>c</sup> See more hereafter. The Author is very reserved on Predestination, but his Morality and preaching at the End of every Article betrays him to have been some *Renegado Spanish Friar*.

<sup>d</sup> This is plainly borrowed from 2 *Pet.* Chap. 3. Ver. 8. to the End.

wrapped up in Darkness till the Day of Judgment. Let us fear this dreadful Lot, which will be without Help or Comfort : Let us look upon it as an Effect of God's Goodness, that all Things are thus disposed for the Comfort of the Just, and the Dread of Sinners ; for if we carefully examine ourselves in this Life, God will give us his Grace after Death till the Day of Judgment<sup>a</sup>.

## V.

*On the future Annihilation of all Things.*

The fifth Article and its Consequences. We must believe with the Heart, and hold it for certain, that all Things shall be destroyed and annihilated, Angels, Men, Devils, &c. at the End of the World, when the Angel *Israfil* shall sound the Trumpet, so that except the supreme God, no living Creature shall subsist in the Universe after the dreadful Noise which shall make the Mountains shake, the Earth sink, and turn the Sea into a Blood-colour. *Asariel* the Angel of Death shall perish last in this total Destruction, and then the great Power of the most high God will be truly manifested. Who can forbear trembling at so dreadful and unheard of Noise and Destruction, at such a frightful Solitude ? Who would not endeavour to lead a good Life, to abound in good Works, in Hopes of a just and glorious Compensation<sup>b</sup> ? Who can help . . . of the Sun and Moon ? Who will not from this Moment begin to repent of his Sins, and deplore his last End, whether it happens by Night or by Day ? Let us entertain such Thoughts, and go on armed with Hope and good Works, besides which every Thing else is only lent us in this transitory Life, and renders us guilty of Death and Punishment. Happy ! if we give due Attention to those Truths, all Things will prove favourable and advantageous to us ; Poverty as much as Riches, Bitterness equally with Sweetness, Adversity as well as Prosperity ; all will raise us, and bring our Souls to the noble Perfection. . . .<sup>c</sup>

## VI.

*On the Resurrection to come.*

The sixth Article and its Consequences. We must heartily believe, and hold it as certain, that after the total Destruction of the Universe, God will first raise again in Heaven the Angel of Death, then recal all the Souls and re-unite them to the Body which belongs to them, some for Glory, some for Punishment. The first raised on Earth will be our blessed Prophet *Mahomet* ; the Earth shall open itself on all Sides, be changed in an Instant, and by God's Command, it shall be set on Fire, which will reach its utmost Bounds . . . then God shall prepare an even Place fit to contain all Creatures, who will be called upon to give an Account of their past Conduct. May this solemn, <sup>d</sup> definitive and irrevocable Judgment rouse us

<sup>a</sup> This also is borrowed from Scripture, and shews the Author had been a Christian. St. Paul had said before, that if we judge ourselves, we shall not be judged.

<sup>b</sup> See on this Compensation the Art. 9. where the Author clearly expresses his Meaning.

<sup>c</sup> This, the foregoing and subsequent Gaps, are in the *Latin* Manuscript ; the Author seems in this Place to mean the Agility of the Soul to cross the sharp Bridge, which will be mentioned in the 11th Article.

<sup>d</sup> This Morality and many others is copied from Scripture, the Author had some Sense, and before his Apostasy had been a tolerable Preacher.

from our lethargick Security, for nothing created shall be spared, every Soul shall be judged by the same Rule, without any Exception of Persons.

## VII.

*On the Day of Judgment.*

The sixth Article and the Inferences from it. We must believe with the Heart, and hold it for certain that a *Day of Judgment* will come, in which God will bring all Nations to a Place appointed, where he will appear in Majesty, and his Sentence be heard by every one in this magnificent Place, all Creatures will meet about Noon-day, then God with his Prophet the blessed *Mahomet*, in the Sight of all Men, will judge all Nations of the Earth in general, and every particular Person, with Justice and Equity. To this End each of us will receive a List of his Works, the Good shall receive and hold it in the Right-hand, the Bad in the Left <sup>a</sup>, . . . . That Day will be as long as this Age, a Day of Sighs and Sufferings, of Tribulation and Distress, in which the Cup of Sorrows and Torments must be drunk to the Dregs, chiefly by those who are wicked and of a perverse Disposition; Mourning and Grief will be their constant Attendants, all will become to them Aloes and Bitterness; they shall not have one Moment's Rest, they shall not see any Thing but what is disagreeable, the tormented in Hell hear nothing but what is harsh, the Howlings <sup>b</sup> of Devils, and their frightened Imagination shall represent to them horrible Apparitions and the most cruel Punishments.

## VIII.

*On the Intercession of Mahomet.*

The eighth Article and its Consequences. We must believe with the Heart and hold it for certain, that at the great Day of Account, our venerable Prophet *Mahomet* will intercede and be heard in Favour of his People in this their bitter Affliction and great Distress: He will do it once, and at the second Intercession God will be appeased, and all faithful *Mussulmen* shall be admitted to Glory, whilst no Prayers or Excuses shall avail those of other Nations. As to the guilty amongst us, who have broke the Commandments of the *Koran*, God only knows how great and how long their Sufferings shall be; whether they shall continue longer or shorter Time than the Day of Account and Judgment. 'Tis our Duty to shorten it by good Works, Alms-deeds, and by our utmost Endeavours, calling ourselves to a strict Account, before we are cited for our Crimes before the Tribunal of God; since he preserves us by his Mercy, and gives us that Delay, that we may put ourselves in a Condition of appearing before him by a virtuous Life <sup>c</sup>.

<sup>a</sup> The Catechism has added *behind their Back*, their Hands being so tied, and probably this Gap was left for those Words.

<sup>b</sup> The *Latin* has *Satanarum*, which proves the Author to be a *Spaniard* and a *Friar*.

<sup>c</sup> All these Strokes of Morality are borrowed from Scripture.



## IX.

*On the Compensation of the last Day.*

The ninth Article and its Consequences. We must believe with the Heart, and hold it for certain, that each of us will give an Account to God of all the Good and Bad done in this World. The first called upon to be examined will be the People of *Mahomet*, because they are to be Witnesses against all other Nations. On that Day God will take good Works from the Scale of him who has been injured in his Reputation; and if he finds no good Works in the Detractor, he shall take off Punishments from the Person defamed, and add them to the Detractor's Account, this will be a convincing Proof of God's infinite<sup>a</sup> Justice. We must therefore carefully avoid doing Wrong to others in their Goods or Reputation, under Pain of bearing that dreadful Compensation. For we may depend upon it, that if we wrong our Brethren, so much will be taken from our good Works, or so much added to our Debts, which must be liquidated at the Time of the last Affliction, when to quench our Thirst or even cool our Tongue, we should be glad if possible to part with the most beautiful or richest Things we ever saw in this Life.

## X.

*On the Scale and Purgatory.*

The tenth Article and its Consequences. We must believe with the Heart, and confess with the Mouth, that all our Actions, good or bad, will be weighed one against the other in the Scale; those whose good Works shall out-weigh the bad, will enter Heaven, and on the contrary they whose good Works shall be out-weighed by the bad, shall be condemned to the Flames of Hell; as to those whose Scale shall be even, the good being equal to the bad, they shall be detained in a middle Place, where their Merits and Demerits shall meet with due Reward, they being deprived of the Glory of the Just, without enduring any other Pain, except this Detention. But all *Mussulmen* of that Rank shall be delivered from their Captivity, and introduced into Heaven; at the second Intercession of the blessed Prophet *Mahomet*, whose Piety will gloriously shine in engaging the Power and Mercy of God to relieve us, after his Justice has been fully satisfied by the long Confinement of the Guilty. We ought therefore to weigh our good Works in this Life, and constantly endeavour to render them more heavy than, and victorious over the bad, lest we should after Examination be excluded from the Seat of Bliss. Let us not . . . . which is the Height of our Souls Happiness, lest we should be obliged to shed Tears and lament in that Day of Darknes. Once more, we ought rather to adorn our Souls now with the attractive Beauty of Virtue, whilst we are allowed Time to do it, whilst we may avoid future Punishments, and have in our Hands, as we may say, all convenient Helps and Succours. For after this Life it will be too late to free ourselves from Perdition, Repentance will not then take Place, and we shall find no one to answer for us, till we have made full Satisfaction for our Sins.

<sup>a</sup> This is but a Fiction, yet the Morality of it includes a bright Thought, and some new Discovery to entertain the Reader.

XI.

*On the sharp Bridge which must be passed over.*

The eleventh Article and the chief Inferences from it. We must heartily believe and hold it for certain, that all Mankind must go over the sharp Bridge, which is as long as the Earth, no broader than a Thread of a Spider's Web, and of a Height proportioned to its Length. The Just shall pass it like Lightning, but the Wicked for want of good Works, will be an Age in performing that Task: They will fall, and precipitate themselves into Hell-fire, with Blasphemers and Infidels, with Men of little Faith and bad Conscience, with those who have not had Virtue enough to give Alms. Yet some just Persons will go over it quicker than others, who will now and then be tried upon the Commands which they shall not have duly observed in this Life<sup>a</sup>. Good God! How dreadful will this Bridge appear to us? What Virtue, what inward Grace of the most High will be required to get over it? How earnestly shall we look for that Favour? What Defarts, what venomous Creatures shall we not find on our Road? What Hunger, Drought, and Weariness shall we endure? What Anxiety, Grief, and Pain shall attend those who do not think of this dangerous Passage. Let us beg of God to grant us with bodily Health, the Grace not to go out of this Life loaded with Debts; for the *Arabians*<sup>b</sup> often say, and with good Reason, *That no Obstacle is so hidden, as that which we cannot overcome by any Expedient or artificial Contrivance whatsoever.*

XII.

*On Heaven.*

The twelfth Article and its chief Consequences. We must heartily believe, and hold it for certain, that there is with God a Heaven prepared for the Blessed amongst the Faithful; that is, to the Professors of the true Religion and Followers of our holy Prophet *Mahomet*: In which they shall be with him, enjoying perpetual Light and all heavenly Pleasures,<sup>c</sup> always beautiful, in their full Strength and Vigour, brighter than the Sun, and thought worthy to see Face to Face the most high God, and to adore him. The Sinners and Transgressors detained in the Torments of Hell, who yet have believed in one only God, shall be freed at the second Intercession of the Prophet, who will immediately wash them in the sacred Font, from which coming out whiter than Snow, and brighter than the Sun, they shall be placed in Heaven, to enjoy with other blessed Men all the Glory they can desire: This will be the State of our earthly Bodies, but who can describe the Happiness of the Soul, in eternally beholding the Light and Splendor of the Divine Majesty. Let us then daily keep in our Hearts the Idea of . . . and being steady in Faith, apply ourselves to such Works, that we need not fear Hell-fire, which is so quick and piercing, that no Torment of Heat or Cold can be compared to it. Let us, I say, apply our-

<sup>a</sup> See more of this Bridge in a Note on the 5th Chapter of the *Mohometan Catechism*.

<sup>b</sup> Our Author then is not an *Arabian* himself, but probably an *European Renegado*.

<sup>c</sup> He mentions here no sensual Pleasures, in order to draw in Christians, having probably been one himself.

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selves to good Works, and exactly observe to the best of our Power the Fast of our venerable Month *Ramadan*<sup>a</sup>, the Prayers and Ceremonies prescribed, and not defraud the Poor of the Tenths of our Goods; we know what our sacred Volume<sup>b</sup> says on that Subject, “ Prepare for thyself future Joys from thy Riches, Praise from “ thy Affluence, a safe Prop even from thy Poverty, a constant Strength from thy “ Weakness, and from thy learning the Salvation of thy Soul.”

### XII.

#### *Of Hell.*

The thirteenth and last Article, with the chief Inferences drawn from it. We must believe with the Heart, and hold it for certain, that there is a Hell prepared for the Wicked, for the refractory Transgressors of the Divine Law, cursed by God for their evil Deeds, for whom it would have been better never to have been born, or seen the Light. To all such is prepared a Place of Torment, or rather a Fire which will burn them without touching them; a Fire mixed with cold Winds, and Ice full of Worms; Serpents and the venomous Creatures which shall bite them and occasion great Pains. This is the Abode of the Wicked, and of the Devils, in which the last will torment the first without End or Intermision, with all possible Cruelty and Fury: And lest their Torments should diminish, a new Skin will grow instead of that which is burnt, or deadened. We faithful *Mussulmen* ought to conceive, and carefully entertain a just Idea of that horrible and infamous Place, as is the Duty of every good Man. As to other Men who have impugned our Religion, they shall be condemned to the Torments of Hell. Let us all dread this frightful Punishment, strengthen our Faith, and deeply imprint it in our Souls by repeated Acts of Faith in our Hearts, and publick Profession of it with our Mouth.

<sup>a</sup> He slightly mentions the Ceremonies of *Mahometism*, not having any great regard for them. See *Tournefort's Voyage*.

<sup>b</sup> The *Koran*.



T H E  
MAHOMETAN CATECHISM;

O R

*An Abstract of the Mahometan Divinity, <sup>b</sup> from the  
Latin of Reland.*

---

C H A P. I.

*A general Notion of Religion, as to Theory and Practice.*

1. **I**N the Name of the most merciful God.

2. Praise be to God who has brought us to Faith, and appointed it a Seal <sup>c</sup> of our Admittance into Heaven, and a Vail between us and the eternal Mansions of Hell-fire.

3. May the Peace and Favour of God rest upon *Mahomet*! the best of all Men, and the <sup>d</sup> Leader who conducts all his in the right Way; and not only upon him, but on his whole Family, and his glorious <sup>e</sup> Companions, may this Peace be everlasting and increase in all Ages.

4. Here begins the Description of Faith, and the Explanation of it.

First 'tis necessary to know that Faith is the first Foundation of Religion, as *Mahomet* has declared it. May God give him his Grace! and grant him Salvation!

5. The Religion of the *Ifflamites* <sup>f</sup> contains five chief Principles.

The first is the Confession of the true God, and consists in believing that there is but one true and eternal God, and that *Mahomet* is his Apostle.

The second is a regular Observation of the Prayers <sup>g</sup> as prescribed.

The third is giving Alms.

The fourth is the Fast of the Month *Rhamadan*.

Lastly, the fifth is the Pilgrimage of *Mecca*, from which no *Mussulman* can be dispensed, if able to perform it.

6. Let us begin by the Confession of the true God, which is properly what we call Faith. On this Head every one, at the Age of Discretion, is required to believe.

<sup>a</sup> \* This was translated into *French* by Mr. *D* \*\*\* with some Notes, we shall add some marked with a Star.

<sup>b</sup> \* Mr. *D* \*\*\* himself calls it sometimes a Translation, sometimes only an Imitation, however it contains the *Mahometan* Belief, and we shall add Corrections where required.

<sup>c</sup> In 1705, *Reland*, instead of *Seal*, had put *Dower*.

<sup>d</sup> *Abu-Beker* the fourth Disciple of *Mahomet*, was the first who gave him that Name.

<sup>e</sup> Viz. *Abu-Beker*, *Omar*, *Othman* and *Ali*, &c. See Chap. 5. following.

<sup>f</sup> \* We have before explained what is *Ifflamism*.

<sup>g</sup> The Ablutions are not mentioned, but *Reland* says they are a Part of Prayer.

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- 1°. In God ;
- 2°. His Angels ;
- 3°. His Books ;
- 4°. His Apostles ;
- 5°. The last Day ;
- 6°. Almighty God's immutable Decree about Good and Evil <sup>a</sup>.

Faith consists in a firm Persuasion, and believing from the bottom of the Heart, the Truth of these fundamental Articles, to which must be added a Confession of the Mouth, as a Proof of the inward Consent of Faith.

<sup>a</sup> *Koran* Chap. 4. Ver. 135.

### C H A P. II.

#### *Of Faith in God <sup>a</sup>.*

1. **T**H E Faith in God consists in believing with the Heart, and confessing with the Mouth, that there is one God Almighty supreme, *the true permanent, first and eternal Essential Being*, which had no Beginning, and will have no End.

2. That there is not in him any *Figure* or outward *Form*, nor *Place*, nor *Time*, nor *Motion*, nor *Change*, nor *Transposition*, *Separation*, *Division*, *Fraction*, or Diminution, or failing of Strength.

3. That he has no *equal* or *like* unto him <sup>b</sup>.

4. That he is perfectly *pure*, that he is the *only Eternal, Living, All-knowing, Almighty and absolute Master of his Will*; that he *bears and sees all Things, speaks, makes, creates, and upholds All*: That he *produces* with an inimitable Art, *gives Life and Kills*, gives a *Beginning* to all Things, and *brings all Men back* <sup>c</sup> when he pleases: That he *judges, decrees, directs, commands, forbids, leads in the right Way, and into Error* <sup>d</sup>, that he gives the *Retribution, the Reward, the Punishment, Goodness and Victory*.

5. All those eternal *Attributes* are contained in his *Essence*, and subsist in him from *Eternity to Eternity*, without *Division* or *Variation*. They are not God himself, yet they are not different from his *Essence*, each of them is connected to the other, as *Life to Knowledge, or Knowledge to Power, &c.* <sup>e</sup>

6. They are therefore, as we said before, *Life, Knowledge, Power, Will, Hearing, Seeing, Eternity*, (having no Beginning or Ending) *Action, Creation, Preservation* <sup>f</sup>, *Production*, an <sup>g</sup> artful ordering, *enlivening, destroying the first Formation* (or rather *Creation*) and calling back to him <sup>h</sup>, *Wisdom, Decrees, directing to Good, and seducing* <sup>i</sup> to Evil; *Retribution, Reward, Punishment, Favour and Victory*.

<sup>a</sup> \* The *Arabian Allah*, answers the *Hebrew Jehovah*, signifying a necessary Self-existent Being. See *Hotting. Hist. Orient.* Pag. 389.

<sup>b</sup> \* *Gen. i. Man is said to be made to the Likeness of God*, yet in another Sense no Creature can be like him.

<sup>c</sup> \* That means the raising from the Dead. See *Koran* Chap. 6. Ver. 30.

<sup>d</sup> \* This is farther explained in Chap. 7. about the *Decree*.

<sup>e</sup> \* Or *Prolongation*.

<sup>f</sup> \* *Productio, Artificium*, are two Attributes.

<sup>g</sup> \* *Reductio* is calling or bring backing.

<sup>h</sup> See the Note on Chap. 7. of the *Decree*.

## Mahometan Divinity, from the Latin of Reland. 67

These are the great and inestimable Perfections of the most high God, by which he is known and adored by all *true Believers*; whoever dares *deny them all*, or call any one of *them in question*, is certainly an Infidel.

O God, keep us from all Infidelity!

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### C H A P. III.

#### *Of Angels.*

1. **O**UR Faith will be perfect concerning Angels if we believe with the Heart, and confess with the Mouth, that the most high God has *Servants* and *Ministers*, whom we call Angels, who are perfectly *clean* from all Sin, who are always *present* <sup>a</sup> with God, who punctually *execute* his Commands, and never disobey him.

2. We believe Angels to be *subtile* and *pure* Bodies formed of *Light*; they do not *eat, drink, or sleep*, they are not of different *Sexes*, have no *carnal Desires*, no Father or Mother.

3. As they have different Forms, they have different peculiar Functions; some stand before God, others bow down; some sit, others lye prostrate in his Presence. Some sing Praises and Hymns to his Honour, some give him Glory in another Manner, or implore his Mercy on the Sins of Mankind. Some keep a Register of our Actions, some *guard* us, others *support* the Throne of God, or are employed in other Works equally agreeable to God.

4. Though we are ignorant of their Names or various Kinds, yet 'tis *necessary* we should believe them to exist; and another indispensable Duty of Faith, is to *love them* <sup>b</sup>. Whoever hates one of them is an Infidel. Let him also be looked upon as such, whoever dares say that there are Angels indeed, and of different Sexes as we are, or that they are *without any Distinction of Sexes*, but which soever be true, he does not trouble himself much either about believing or loving them.

O God, keep us from Infidelity.

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<sup>a</sup> See *Job*, Chap. xxxviii. *Psal.* ciii. *Luke* ii. Ver. 13. *Mat.* xviii. Ver. 10. Chap. xxii. Ver. 30. &c.

<sup>b</sup> \* The *Mahometans* after their Prayers salute the Angels, turning to the Right and Left, and say, *Peace be with you, or Peace and the Mercy of God be with you.*

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### C H A P. IV.

#### *Of the Sacred or Divine Books.*

1. **T**HE Faith due to the Divine Books consists in being heartily persuaded, and outwardly professing, that God has with him Books worthy of Respect, (distinguished by their Origin, &c.) which he has sent from Heaven to his Prophets, which was performed without Creation, and is eternal without Production <sup>2</sup>.

<sup>a</sup> *Mahometans* have been at Variance about the Creation of the *Koran*. The Author of this Catechism is against Creation. \* See *Herbelot* in the Article *Alcoran*.



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2. These Books contain the *Commandments* of God, and his *Prohibitions*, his *Edicts*, *Promises*, *Threats*, *Declarations* (of what is allowed or forbidden) of what is *Obedience*, what *Rebellion*, and the *Tokens* of *Retribution*, either *Reward* or *Punishment*.

3. All these Books are the *Word itself* of the most high God, openly *read* to the Faithful, *set down* in Books, and kept in the *Hearts* of Men.

4. But this Word of God, as residing in God, is very distinct from the *Letters* and Words by which it is represented; yet these Letters and Words are, by a common Metaphor, called the Word of God, because they truly convey it to us, as we call those *our Words*, which manifest our *Thought*, as one of our Poets \* has expressed it.

*The Word in our Hearts has its Being,  
The Tongue to Light does only't bring.*

(But this only regards Men) without it God knows the Heart of Man.

These sacred Books are in Number one hundred and four, of which the Almighty gave ten to <sup>b</sup> Adam, fifty to <sup>c</sup> Seth, thirty to <sup>e</sup> Idris or Enoch, ten to Abraham, one to Moses, which is the *Law*, or as we call it the *Pentateuch* <sup>d</sup>, one to Jesus which is the *Gospel*, one to David, and that is the Book of *Psalms*, one to Mahomet, which is the *Koran*.

Whoever *rejects* these Books, or *calls in Question* their Divine Inspiration, either in the Whole or in Part, though but one *Chapter*, one *Verse*, or even one *Word*, is most certainly an Infidel.

Preserve us, O Lord, from Infidelity.

\* This Simile of the *Arabian Poet* is very natural; *Reland* does not inform us who he was.

<sup>b</sup> See our foregoing Dissertation on the *Koran*.

<sup>c</sup> *Reland* in his Notes proves that *Idris* is the same as *Ouchnauch* or *Enoch*, who was surnamed *Idris* from his Learning. A *Tarich*, (that is a *History* or *Memoirs* or *Annals*) says that *Enoch* lived 365 Years. Some *Mahometans* say he was taken up into Heaven, on the tenth Day of the Month *Moharram*.

<sup>d</sup> See our Dissertation on the *Koran*. See likewise *Reland* and also *Toland's Nazarenes*, who thinks the *Mahometan Gospel* is that of the *Ebionites*.

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### C H A P. V.

#### *Of the Apostles from God.*

1. **O**N this Article it is required we should believe with our Hearts, and profess with our Mouths, that the most high God has had his Prophets (that is extraordinary Men) faithful and good Men, whom he has chosen from amongst the rest, to send them to Men; they are true in whatever they say, and are to be credited in whatever they *command* or *forbid*, or when they *declare* to us the Orders of Heaven, its Canons and Constitutions, or *reveal* to us hidden Things, as the *Nature*, *Attributes* and *Works of God*, the *Resurrection* or restoring to Life, the *Punishment*, *Interrogation* and *Examination* <sup>a</sup> of the Grave, <sup>b</sup> the *Scale*, the sharp Bridge <sup>c</sup>, the <sup>d</sup> Fountain, the <sup>e</sup> *Intercession*, Heaven and its Joys, Hell and its Torments.

\* The *Sunnites* who are the most orthodox *Mussulmen*, believe that two Angels named *Monkir* and *Nakir*, will give to the Dead a new Life, examine their Faith and Works, and punish the guilty.

<sup>b</sup> They believe God will weigh Men's Works in a Scale, and judge them by it.

<sup>c</sup> See *Chardin's Travels into Persia*, Tom. 4. of the Quarto Edit. of 1735.

<sup>d</sup> *Piskina* a Fountain where the Just are to drink after passing the Bridge, before they enter into Heaven.

<sup>e</sup> *Mahomet's* praying for those who are but half virtuous. See Chap. 6.

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2. All these Prophets are exempt from capital *Errors* or *great Sins*, they are of the same Religion, viz. that of *Mahomet*<sup>a</sup> or the *Islamism*, though they have had different Customs. They are elect amongst all Creatures, having had the Honour to converse with God, to receive from him Deputations of Angels, their Mission was confirmed by evident Miracles superior, or even contrary to the natural Order of the Creation: Some have<sup>b</sup> raised dead People to Life, others have entered into Discourse with, and been saluted by *Beasts*<sup>c</sup>, *Trees*<sup>d</sup>, and other *inanimate Beings*. I omit many other<sup>e</sup> *Prerogatives*, to which ordinary Men cannot pretend.

3. They are *subordinate* to one another, those who have been sent by God, are above those who had not that Honour, those who have made new Regulations<sup>f</sup> are superior to those who did not.

4. *Adam* is the first Prophet, the last and most excellent is *Mahomet*, to whom God be merciful, and grant him his Blessing, and to all his Predecessors.

5. The best of Creatures (that is of *Mahomet's* first Disciples) and the nearest to a Prophet, is *Abu-Beker*,<sup>g</sup> and after him *Omar*, *Othman* and *Ali*.

6. Next come the six venerable Companions of *Mahomet*: *Talcha Alzobeir*, *Saad*, *Seio*, *Abdorrachman*, and *Abu-Obeida*, and some other who likewise deserve to be reckoned amongst his Companions.

7. These are followed by the People to whom the Prophet was sent, (and who obeyed him) God bless the Prophet, and may his Grace protect them all.

8. Lastly, we reckon all those who do *good Works*, we call them wise, *because their Life is conformable to their Discourses*<sup>h</sup>.

9. One Tradition reckons two hundred and twenty-four thousand Prophets, another only one hundred and twenty-four thousand; amongst whom three hundred and thirteen were Apostles, and six only brought *new Laws*,<sup>i</sup> *Adam*, *Noah*, *Abraham*, *Moses*, *Jesus* and<sup>k</sup> *Mahomet*.

10. God be merciful to them all, and bestow upon them his Favours!

11. 'Tis not *absolutely necessary* to know precisely the *Number* of those extraordinary Men, but we must *love* them, and whoever *loves them not*, or *hates* them, or even *one* of them, or rejects or *questions* the Truth of the Prophecy of one only, is to be thought an Infidel.

O God, our God, keep us from Infidelity!

<sup>a</sup> See the *Koran*, Surat or Chapter 2. All Prophets were *Mahometans*.

<sup>b</sup> See the *Koran*, Chap. 5. Ver. 110. Christ raised the Dead; *Dulkephel* a Prophet before Christ raised 30,000, *Mahomet* raised the Daughter of a chief Shepherd.

<sup>c</sup> *Solomon* knew the Language of Beasts, *Mahomet* heard a Camel's Complaints. \* See above the Story of the poison'd Shoulder of Mutton.

<sup>d</sup> See the *Koran*, Chap. 24.

<sup>e</sup> See *Reland's* Notes about one *Salich*.

<sup>f</sup> The *Mahometans* are of Opinion, that some Prophets were not Apostles; that of these, some had Books from Heaven, yet made no new Constitutions, as may be seen by what has before been said of the sacred Books, and now of those who brought *new Laws*; that is only *new Additions*, for they think all the Prophets were *Islamites*.

<sup>g</sup> This is the Order of most *Mahometans*, but the *Persians* and *Indians* reckon *Ali* first; these are called *Schittes*, the other *Sonnites*.

<sup>h</sup> These Words are added as being the Definition which they give of wise Men, amongst whom they reckon one *Algozali*.

<sup>i</sup> *Mahomet* was not the first who said *Adam* was a Prophet. See *Epiph. Hær.* Pag. 6. \* *Reland* also names many others who are accounted Prophets by the *Mussulmen*.

<sup>k</sup> See *Reland* concerning the fabulous Account given by the *Mahometans* of *Jesus Christ*.

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### C H A P. VI.

#### On the Last Day.

1. **F**AITH on this Article obliges us to believe with our Souls, and profess with our Hearts, that there will be a Last Day, the Day of *Resurrection*, in which Almighty God will destroy this World, and kill <sup>a</sup> all Creatures except a few which shall be preserved, as the Throne of his Glory, the royal <sup>b</sup> Seat on which this Throne is placed, the ministring <sup>c</sup> Spirit, the Table of his Decrees with the Pen with which <sup>d</sup> they are written, Heaven and Hell with what they contain.

2. After this, God will *bring back* all Creatures, which he had annihilated, he will *awake* them with the Sound of the Angel's Trumpet, *raise* <sup>e</sup> them again, *give them a new Life*, <sup>f</sup> *assemble* them all <sup>g</sup> in one Place, *examin* them, and *take a strict Account* of what they have done <sup>h</sup>.

3. Each shall receive a Book <sup>i</sup> of their good and bad Actions, of the good in the Right-hand, of the bad in the Left behind their Back: Then the most high God will judge them with Justice and Equity, *weigh* <sup>k</sup> all their Actions, good or bad, in the Scale, and *reward* every Soul of them, *according* to their Works.

4. His Goodness and Mercy, will admit some into Heaven, whilst others go to Hell. No Believer will remain eternally in Hell-fire; but shall enter into Heaven after undergoing Punishments *proportioned* to their Sins. Thus the *Faithful* shall remain for ever in Heaven, and the Unbelievers when once cast into Hell, shall never come out.

5. To render the Belief of the Resurrection *profitable*, we must reflect upon it with *Fear and Trembling*: Whoever, lives in Security, denies the Resurrection, doubts of it, or says, "I fear not the *Resurrection*, I am in no Concern about *Hell*, and "care not for *Heaven*," is an Infidel.

O God, keep us from Infidelity! <sup>l</sup>

### C H A P.

<sup>a</sup> See *Reland*, and what we have said on that Article in the Confession of the *Mahometan* Faith. \* Not only Christians, but *Jews*, *Sabeans*, and even *Heathens*, have had a Notion of the World's End, or Last Day.

<sup>b</sup> See *Reland's* Note, who proves from the *Talmud*, that the *Jews* reckoned the Throne of God as one of the seven Things created before the World, *Mahomet* borrowed this from the *Jews*.

<sup>c</sup> This Angel carried the Throne upon the Waters, and has Wings innumerable. See *Reland*, likewise the first Chapter of *Genesis*, with the *Jewish* Interpreters.

<sup>d</sup> The Table is a Pearl immensely big, the Pen Diamonds, the Slit of it diffuses Light instead of Ink: As the *Jews* say the Tables of the Decalogue were of Sapphire, created before Heaven and Earth. See *Ovid's Metam.* Book xv. V. 109.

<sup>e</sup> See the Profession of *Mahometan* Faith. See *Mat.* xxiv. 31. also *1 Thes.* iv. The *Mussulmen* think all Beasts, Fowls, or Fishes, are to rise again to be judged and destroyed, and that the Ass of *Esdra*, and Camel of *Mahomet*, are to be admitted into Heaven.

<sup>f</sup> To *raise* again and *give a new Life*, seem the same Thing, yet our Author by using both Expressions, may be understood, so as *raising* again will be a Re-union of the Parts of the Body, and *giving a new Life* will be re-uniting the Souls to their proper Bodies.

<sup>g</sup> \* In *Syria* (according to some *Mussulmen*) there to be kept (may be for several Ages) by Angels appointed for that Purpose to see that none of them escape: The Wicked will then begin to undergo the eternal Torments.

<sup>h</sup> Beginning with the *Mahometans*, seventy thousand of which will be saved without giving any Account, to which *Reland* adds that they shall undergo a much milder Examination, who shall have read attentively the sixty-ninth Chapter of the *Koran*, the Title of which is, *The infallible*. This Epithet is also given to the Day of Judgment. See *Sale*.

<sup>i</sup> See what has been said in the Profession of Faith of *Mussulmen*.

<sup>k</sup> The good Works of the Pious shall outweigh the bad, and they go to Heaven; the bad Works of the Wicked shall outweigh the good, and they shall be cast into Hell; those whose good and bad Works are found equal, shall be in a middle Place, till by *Mahomet's* Intercession they shall at last be admitted into Heaven. Some *Mahometans* do not believe Punishments to be eternal, as contrary to the Goodness of God. See *Chardin's Travels*, Tom. iv. Pag. 24. Edit. of 1735. 4to.

A FARTHER EXPLANATION of this CHAPTER VI.

<sup>l</sup> The *Mahometans* think, that when the Body is in the Grave, two Angels examine it, if the Answers



C H A P. VII.

On the Decrees of God.

1. **T**H E Faith about the Decree of God, obliges us to believe with our Hearts, and confess with our Mouth, that the most high God, has not only ordered all Things, but their Manner of Being, so that nothing happens in the World, either as to the Situation or Operations of Things, Good or Evil, Obedience or Disobedience, Faith or Infidelity, Health or Sickness, Riches or Poverty, Life or Death, but what is in the *Decree of God*, according to the Order of his Providence, and proceeds from his Will and Judgment <sup>a</sup>.

2. But we must not forget, that the Decree of God, about Good, Obedience, and Faith, is such, that those Things must remain in the Order settled, and are absolutely subject to his Will, his saving Direction, his Approbation and Command; whereas Evil, Disobedience, Infidelity, is willed, ordained, resolved, and fixed, if we may use that Expression, by a meer Privation of God's saving Direction, Approbation and Command. Men fall into those Crimes by a *Seduction* <sup>b</sup> which they have deserved, without God's saving Direction, Approbation, or Command.

3. Whoever therefore is so bold as to say, that *God delights in the Good done by Men, and in their Faith*; or that *he does not hate Evil and Infidelity*, or that *Good and Evil come from God, so as to be both fixed and willed by him with an equal Approbation*; he is most certainly an Infidel. For it is true, that God orders the Good, yet so that *he always approves it*; and is true likewise, that he orders Evil, yet so as always to hate it.

O good God, direct us constantly in the right Way <sup>c</sup>.

are good, they let him lye down to rest, if not, they punish him. See Chap. 8. and 47. of the *Koran*: This is borrowed from the *Jewish Rabbins*. See *Buxtorf* in his *Judaical Synagogue*. Chap. 49. Both answer as well as they can to the Objection of the Bodies burnt, devoured by wild Beasts, or otherwise destroyed.

As to the Souls, they are in a State of Separation called *Al-Berzakh*. See *Sale* on the 23d Chapter of the *Koran*. The Prophets go to Heaven directly, the Martyrs are in the Throats of Birds, who live only upon the Fruits of Paradise; the Souls of the common Faithful either are about the Graves, or in the Well *Zemzem*, or with *Adam* in the lowest Heaven, the Wicked are cast into the *Berhut*, a noisome Place in *Arabia*, or under Satan's Jaw, where they undergo grievous Torments till the Last Day.

As to the Resurrection, some think it only spiritual, most believe also the raising of the Body from the Bone called *Al-Ajb* in Latin *Coccyx*, they mention Signs Forerunners of the Last Day. See *Koran*, Chap. 32. and 70. and 81. See in his Preliminary Discourse, and in his Notes. See also *Maracci's* Refutation of Chap. 32. of *Koran*.

<sup>a</sup> \* *Reland* cites here some *Arabick Verses*, to maintain the Certainty and Necessity of the *Divine Decree*, &c. they conclude by condemning Astrology.

<sup>b</sup> The Words which they have deserved are added, because the Author seems by the whole Context to have been of that Opinion, though it must be owned his Expressions are very obscure: After all it is certain likewise that *St. Paul*, *Rom. i.* teaches, that God withdraws his Grace from those who have abused it, and permits them to fall into great Sins, in Punishment of former Transgressions.

EXPLANATION.

<sup>c</sup> \* The *Mussulmen* are divided in their Account of this Article of their Belief: However they own generally, that whatever happens, without Exception, proceeds wholly from the Will of God, and is irrevocably decreed; which Predestination, they pretend, reaches to the minutest Objects, and can by no Means be avoided. See the *Koran*, Chap. 3. and in other Places. *Mahomet* is taxed with teaching this out of Policy, to make his Followers fight desperately. But the *Mahometan Teachers* have invented many Solutions to soften this Doctrine. See *Herbelot* in his *Biblioth. Orient.* Article *Cadha*, and in other Places.

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### C H A P. VIII.

#### *Of Ablutions and Purifications.*

1. **A**S to the *Purifications* prescribed, it must be known that seven different Sorts of Water may be used in them: Rain-water, Sea, River, Well, Spring, Snow and Hail-water.

*We admit three Sorts of Ablutions and Purifications.*

*The first we call Gass, 'tis a kind of Immersion. The second named Wodou, concerns particularly the Hands and Feet. The third is made with Earth or Gravel, instead of Water.*

#### *I. Of the Ablution called G A S L.*

2. Three Rules are to be observed in this Ablution of the Body. 1°. Those who do it must resolve to please <sup>a</sup> God. 2°. All the Dirt of the Body must be washed off. 3°. The Water must touch the whole Skin, and all the Hair of the Body.

3. Our *Sonna* (which is our <sup>b</sup> *Oral Law*) requires five Things more. 1°. That the usual Form *in the Name of God*, &c. be recited. 2°. That we should wash the Palms of our Hands before the Juggs are emptied into the washing Place. 3°. That before the Prayers, some Expiation (*Lustration*) should be made with peculiar Ceremonies. 4°. That to take off all Dirt, the Skin should be rubbed with the Hand. 5°. That all this be continued to the End of the Ablution.

4. This Ablution becomes necessary upon six Accounts <sup>c</sup>: Three of which are common to both Sexes, 1°. unlawful Embraces in Thoughts, &c. without other Consequences <sup>d</sup>. 2°. The voluntary or involuntary Consequences of unlawful Embraces. (*Fluxus Seminis*) 3°. Death: The other three are peculiar to Women, 1°. Their Courses, 2°. The Flowing of Blood after being brought to Bed, 3°. The being brought to Bed.

#### II.

#### *Of the Purification called Wodou, which chiefly belongs to the Hands and Feet.*

1. Six Things are to be considered in this Kind of Purification. 1°. It must be performed with an Intention to please God. 2°. The whole Face is to be washed:

<sup>a</sup> This is strongly recommended to *Mussulmen* by their Poets. See *Reland*, he cites a *Persian* Author who says that *the Actions of a Man, without the Love of God in his Heart, are like Wind*. *Chardin* likewise owns that their Behaviour at Prayers are a severe Censure of the want of Devotion so common in Christian Churches.

<sup>b</sup> The *Sonna* is the *Mahometan* Tradition, and with the *Koran* makes up their Civil and Canon Law. It means also Works of *Perfection*, rewarded when done, not punished when omitted.

<sup>c</sup> The *Persians* reckon six principal Reasons as follow. 1. Every Uncleanliness whatever. 2. Women's Courses. 3. Lying-in. 4. Loss of Blood after it, 5°. touching a dead Corpse. 6. Death. But besides these, their *Sonna* prescribes forty more.

1. Every Friday for celebrating their Sabbath. 2. Every odd Night of the Month *Rhamadan*, first, third, &c. 3. The Night before the Feast of the same Month. 4. The Feast of Offerings. 5. The 14th Night of the Month *Ressab*. 6. And the 27th Day of the same Month. 7. The 14th Night of the Month *Schaaban*. 8. The 17th Day of the Month *Rebia* the first, being the Birth-day of *Mahomet*. 9. the 28. of the Month *Dilhaja*. 10 and the 24th, 11. the 25th of the Month *Dilkaada*, the others are most of them already mentioned in the Pilgrimage to *Mecca* and *Medina*. \* But we must not forget that the *Turks* neglect some Ablutions practised by the *Persians*, and these omit some performed by the *Turks*.

<sup>d</sup> The *Latin* has *sine Emissione Seminis*, which cannot be translated, Modesty and the Purity of our Language forbids it; another Occasion of Ablution was Circumcision, which our Author after *Gal. Lib. 15. De usu Partium*, and others, informs us was done to Girls also about 14. The *Arabians* have a particular Name for the Matrons employed to circumcise the Girls.

## Mahometan Divinity, from the Latin of Reland. 73

3°. The Hands and Arms up to the Elbow. 4°. Some Parts of the Head are to be rubbed. 5°. The Feet and Heels are to be made clean. 6°. The Ceremonies prescribed must be exactly complied with.

2. Besides which, the ten Institutions of the *Sonna* must be followed. 1°. The Form *in the Name of God*, &c. must be used. 2°. The Palm of the Hands washed before the Jugs are emptied into the washing Place. 3°. The Face cleaned, 4°. Some of the Water drawn up the Nostrils. 5°. The whole Head and Ears rubbed. 6° Thick and long Beards must be parted, to be better cleaned. 7°. The Toes washed one after the other, each singly. 8°. The Right-hand and Foot to be washed before the Left. 9°. All these Things must be repeated thrice. 10°. There must be no Intermission in this Performance.

3. This Kind of Purification becomes necessary on five Occasions. 1. When any Excrement is voided (*excepto Semine*). 2. After a profound Sleep. <sup>a</sup> 3. When any one has lost the Use of Reason by drinking Wine <sup>b</sup>, or by Sickness or any other Way. 4. After touching the naked Skin of an unclean Woman. 5. Or touching one's self immodestly.

4. Moreover it is also prescribed to clean one's self after voiding Excrements, and this is to be done with the Left-hand, little Stones are used <sup>c</sup> for that Purpose, after which Water is used to compleat the Work, till the Colour, Taste, and Smell of the Water <sup>d</sup> shews all is clean.

### III. Of the Purification with Earth or Gravel.

1. Four Rules are prescribed in this Purification <sup>e</sup> 1. It must be performed with an Intention to please God. 2. The Face ought to be well rubbed. 3. The same is to be done to the Hands and Arms, and Elbows, and to the Feet. 4°. The said Order must be exactly kept.

2. Add to this the Precepts of the *Sonna*. 1. The Form *in the Name of God*, &c. must be recited. 2. The Right-hand must be rubbed before the Left, and so of the Feet. 3. There must be no Intermission in this Rite.

<sup>a</sup> Because it is supposed that in a profound Sleep, some Uncleanneſs may have been contracted and forgot.

<sup>b</sup> The *Koran*, Chap. 2, and 5 forbids Wine, but ſeveral *Mahometans* drink it, and ſome of their Doctors pretend *Mahomet* has only forbid Drunkenneſs. Policy may encourage that Liberty to draw off their Attention from ſerious Affairs. And Experience teaches that the Meetings of ſober diſcontented People are more dangerous than thoſe of Drunkards.

<sup>c</sup> This Cuſtom of uſing little Stones is proved by the *Plutus* of *Ariſtophanes*, in which one of the Actors complains *there was ſuch a Scarcity of Pebbles, that they were forced to uſe Garlick Skins*. *Reland* cites alſo *Florent. Chriſtian*. The *Mahometans* never uſe Paper, becauſe it may have been, or may be uſed to write holy Things upon it.

<sup>d</sup> Rich or Poor, all uſe Water; *Reland* derives the Latin Word *Latrina*, from *Lawatrina*, if ſo, the *Romans* uſed Water likewiſe to clean their Poſteriors. An *Arabian* Author tells us gravely, that an Angel taught *Adam* and *Eve* how to uſe Pebbles and Water for that Purpoſe.

<sup>e</sup> This is uſed only when Water is wanting, or a ſick Perſon cannot bear it, Mineral Earth may be uſed. The *Jews* in *Gemara Beracoth*, Fol. 15. admit it; and ſome Chriſtians in *Africa* for Baptiſm. See *Cedrenus*, Pag. 250.



## C H A P. IX.

*On Prayers.*

1. **T**HIRTEEN Rules are prescribed concerning Prayers. 1. The <sup>a</sup> Intention. 2. The Greatness of the Names of God. 3. The Form of the Unity of God, *God is great*, &c. 4. The right or streight Position of the <sup>b</sup> Body. 5. Reading the first Chapter of the *Koran* <sup>c</sup>. 6. Bowing the Body towards the Earth <sup>d</sup>. 7. Raising from that first Bowing. 8. A second Adoration or prostrating with the Face to the Ground <sup>e</sup>. 9. Sitting down <sup>f</sup>. 10. A second sitting down. 11. The second Form about *Mahomet*, the first was about God himself. 12. The Words of it, which are to be repeated. 13. The observing punctually each of these in their Order.

2. The *Sonna* requires four Things more, 1. That the People be invited to Prayers <sup>g</sup>. 2. That this Invitation be repeated with a Form <sup>h</sup> not much different. 3. The first Confession about God. 4. The Words or Form of Prayer of that Confession.

3. Five Dispositions are necessary for Prayer. 1. The Body must be entirely clean. 2. It must be decently clad <sup>i</sup>. 3. In a clean Place <sup>k</sup> so as to contract no Uncleaness. 4. At the exact Time appointed. 5. Not forgetting the *Kebla*, which is turning towards *Mecca*.

4. There are also five Sorts of Prayers to be said daily <sup>l</sup>. At Noon with four Inclinations of the Body. 2. In the Afternoon with four also. 3. In the Evening with three. 4. In the Night with four. 5. In the Morning with two only. In all seventeen <sup>m</sup> for the whole Day.

<sup>a</sup> See *Chardin's Travels into Persia*, Pag. 120. Tom. 4. Edit. in 4to. of 1735. where he gives great Encomiums to the Devotion of the *Mahometans*.

<sup>b</sup> See the Print here annexed: The Body standing is to be streight without Motion, the Feet close together, the Hands raised up to the Head, or joined and laid upon the Breast, or each apart on the Knees bending the Body, or without bending it as in the Print. The Adoration is made with the Face to the Ground. They sit with their Hands on their Thighs, saying, *Lord accept of our standing, bending, adoring and sitting*.

<sup>c</sup> This Chapter is highly valued by *Mussulmen*, as the *Lord's-Prayer* by Christians. *Maracci* and *Salé* commend it likewise.

<sup>d</sup> Those who by sickness are hindered from bending, only look down or up, or raise their Head, or squeeze their Eye, as a Sign of Humiliation.

<sup>e</sup> Both Knees, both Hands, both Feet, and Forehead touch the Ground at the Adoration.

<sup>f</sup> To be more recollected in Meditation, they sit on their right Heel.

<sup>g</sup> They are called to Prayers from the Top of their *Mosques* as we said before.

<sup>h</sup> Some make an Adoration betwixt the first and second sitting.

<sup>i</sup> The Men hide what is betwixt the Belly and Knees, the Women show only the Hands and Feet, (not the Face, as *Roland* says by a Mistake) they also put off gaudy Apparel, for Prayer requires Humility in God's Presence.

<sup>k</sup> They use a Mat or Carpet to pray upon.

<sup>l</sup> They look on these Prayers as of Divine Institution, but they have five more. 1. Those of the *Rhamadan*. 2. To avert God's Anger and Punishments. 3. In the Time of an Eclipse. 4. To ask for Rain. 5. At a Funeral. Moreover, *Friday* is kept by them, as an Order given by *Adam*, because on that Day the Angels prostrated themselves before *Adam* by God's Order.

<sup>m</sup> Travellers may without Sin reduce them to eleven

C H A P. X.

On A L M S.

“<sup>a</sup> S O M E Alms are left to the free Choice of every Particular, others are prescribed by the Law: This Chapter treats of these last mentioned.”

1. Alms are given out of five Sorts of Goods <sup>b</sup>. 1. Of Cattle, Camels, Oxen, Sheep. 2. Of Money. 3. Of Corn. 4. Of other Fruits of the Earth. 5. Of Goods in Trade.

2. Six Conditions are required in the Giver. 1. He must be a *Mussulman*, that is, a true Believer. 2. A Freeman. 3. Lawful Possessor of what he is to give away <sup>c</sup>. 4. His Patrimony must be increased <sup>d</sup>. 5. He must have been in Possession about a Year <sup>e</sup>. 6. He must not give his working Cattle, but one of those who are at Grass <sup>f</sup>.

3. The same Conditions are required for Alms, of Money, Corn, other Fruits of the Earth, &c. only about Corn and Fruits it is to be observed, 1. That they must grow from our Labour, as sowing, &c. 2. They must have been laid up in our Store Rooms or Barns. 3. There must be a convenient Quantity left, so that the Giver may not be reduced to Want.

4. But we must chiefly take Notice, that in the afore said Alms given by those who are easy in their Circumstances; and in other Alms (if that Name can be given to a Tax annually levied by a Capitation at the End of the Fast of *Rhamadan*, <sup>g</sup>) the first and best Principle ought to be the Intention of giving this or that Alm as a Debt we pay <sup>h</sup>.

<sup>a</sup> This is supplied from a Note of *Reland*, who cites an *Arabian* Author, averring that a Serpent is to bite the Hands of those who did not give Alms, &c.

<sup>b</sup> Others reckon eight Sorts of Goods, but there is no Difference in the Main.

<sup>c</sup> 'Tis an Injustice, and not Charity, to give what does not belong to us.

<sup>d</sup> As Riches increase, Alms should increase at two and a half *per Cent.* those who have not twenty Pieces of Gold, or two hundred in Silver, or five Camels, or thirty Oxen, or thirty Sheep, are not obliged, they think, to give Alms.

<sup>e</sup> At least eleven Months without pawing it.

<sup>f</sup> Because Alms are to be out of what is not necessary.

<sup>g</sup> Every one whether they fast or no, pays in Money or in Goods the Value of a small Piece of Silver.

<sup>h</sup> See *Herbelot's Art. Ferraidh.* that is an indispensable Duty: Whereas the Precepts of the *Sonna* are not so strictly obligatory. The *Mahometans* call Alms *Zacat*, which signifies *Increase*, because it draws God's Blessing. *Zaca* is also the Name of a *Dervit*, who gives Water by way of Alms. See the *Print. Chardin, Ricault, Thevenot*, and all Travellers, give great Encomiums to the *Mahometans* upon Account of their Alms.

C H A P. XI.

Of F A S T S.

1. T H R E E Things are required in the Person who fasts <sup>a</sup>, to make it acceptable to God. 1. He must be a *Mussulman*. 2. At an Age of Ripeness, (fourteen in Men, twelve in Women.) 3. In their right Senses.

<sup>a</sup> Their chief Fast is that of *Rhamadan*, (which Travellers may put off to another Time :) After it, is kept the Feast of the *Great Beiram*. The *Little Beiram* is kept on the tenth of the Month *Dilhazja*, in Memory of *Abraham's* Sacrifice. Those are the chief Feasts of the *Mahometans*.

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2. The Conditions of the Fast are five. 1. An Intention of the Heart to please God. 2. Eat nothing in the Day <sup>a</sup>. 3. Drink nothing of any Sort. 4. Have no Commerce with Women, not even by Kisses, &c. 5. Not throw up what has been eaten, which supposes both that the Stomach is good and that no Excess is committed, or at least nothing taken which may give a Disgust.

3. Ten Defects break the Fast, and render it useless. 1. When any Thing is taken back willfully into the Head or Stomach <sup>b</sup>. 2. Taking a Glistener, &c. 3. Or some such Thing before, &c. <sup>c</sup> Wilfully throwing up any Thing by the Mouth. 5. Having Commerce with a Woman <sup>d</sup>. 6. Or a worse Crime against Chastity. 7. The Courses in Women. 8. Loss of Blood after Lying-in. 9. Madnefs. 10. Apostasy.

<sup>a</sup> From Sun-rising to Sun-set, at which Time a Signal is given to take their Meal. Some are very scrupulous, some not so precise, others spend the whole Night in Riot.

<sup>b</sup> They are not allowed to swallow their Spit, or to smell Flowers or Perfumes, &c. nor to wash their Faces, or go into the Water to cool themselves.

<sup>c</sup> The Latin has *Simile quid anteriori parti applicitum*.

<sup>d</sup> The Latin Word is *concubitus*. Chardin, Pag. 162. of Tom. 4. of his *Travels in Persia*, intimates that the Persians are of Opinion that only Sod...cal Practices are forbid on Fasting-days. The Turks and Persians, &c. are very much addicted to that detestable Crime.

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### C H A P. XII.

#### *On the Pilgrimage of Mecca.*

IN performing this devout Ceremony, five Things are commanded by Divine Institution. 1. The Intention and religious Vow of going to *Mecca*. 2. Spending a Day on Mount *Arafat*. <sup>a</sup> 3. Shaving <sup>b</sup> the Head in the Valley of *Mina*. 4. To go seven Times round the *Ca'aba*, <sup>d</sup> that is the square Enclosure in the Temple of *Mecca*. 5. Run seven Times between <sup>c</sup> *Safa* and *Merva*, two holy Places, one hundred and eighty Cubits distant one from the other.

<sup>a</sup> This is done on the ninth Day of the Month.

<sup>b</sup> The Men shave themselves, the Women cut their Hair close to the Head.

<sup>c</sup> They throw seven Stones one after the other in the Valley of *Mina*, after which the Men (not the Women) offer Sheep, Goats, Oxen, or Camels in Sacrifice; then shave and pare their Nails: The Hair and Parings are buried in that Valley.

<sup>d</sup> They pretend this is the most holy Place of the Temple, built by *Abraham* himself. It is square twenty-seven Cubits high, twenty-four in Length, and twenty-three in Breadth. The Grand Seignior sends every Year a black Covering for it. The *Arabians* and *Persians* call it the *House of God*. Some Patriarch of *Ismael's* Family may probably have lived there; but we have mentioned this before.

<sup>e</sup> At first they walk slow, then run faster between two Pillars; then walk again, looking on all Sides as if seeking something lost. This is to represent the Anxiety of *Agar*, when she endeavoured to find Water in the Desert for her Son *Ismael*. All these Ceremonies were in use long before *Mahomet*, who made them an Essential Part of his Religion, both in order to draw in the superstitious Inhabitants, and to make his Law seem venerable for its Antiquity.

### E X P L A-



# EXPLANATION

## OF THE

### MAHOMETAN RELIGION.

#### SECT. I.

*The Drift of this Treatise.*

SINCE the Religion of *Mahomet* has spread itself and infected a great Part of the known World, several Authors have endeavoured to refute and stop the Progress of this pernicious Doctrine <sup>a</sup> *fatal to Christianity, and at the same Time very apt to make Impression on the Minds and Hearts of Mankind naturally averse from any Mortification*; such an Undertaking was necessary to prevent the Growth of Error from the Ignorance of the People, but it was not of an easy Execution.

The Knowledge of the *Arabick* Language was and is still requisite in those who would confute *Mahometism*; for as the Impostor wrote in that Tongue, his Religion cannot be thoroughly known without being Master of it. Yet most of those who have attacked his System, were intirely deprived of that Help, and ignorant of it: This has led them into numberless Mistakes, and made them charge boldly the *Mahometans* with Opinions which they never held, and which could not come into the Head of any sensible Man. Thus the imprudent Zeal of some *Greeks* <sup>b</sup> has made them reproach *Mahometism* with several Tenets which it expressly rejects: A melancholy, but too common Effect of Prejudices and Heat of Disputes! We intend therefore to examine and inquire into the Grounds of such Mistakes, lest Christians should be still fighting against Chimeras, or deceived by a false Account of the *Mahometan* Belief. This is the Drift of this Treatise, in which we shall explain forty Articles laid falsely to their Charge. We shall cite those who accuse them wrongfully, and then produce our Vouchers for what we affirm; hoping that *Christians* will learn by it, to judge with more Equity one of the other, and of their Enemies, and not be misled by false Representations.

#### SECT. II.

*Whether Mahometans believe that every one may be saved in his Religion, if he leads a moral good Life?*

The common Opinion taxes *Mahomet* and his Followers, with maintaining that every one may be saved in his Religion, if he leads a moral good Life. Cardinal Cusa<sup>c</sup>,

<sup>a</sup> This is an Addition of Mr. D\*\*\*, so we use a different Letter.

<sup>b</sup> *Fervor imprudens Græculorum*, are the Words of the Original.

<sup>c</sup> In *Cribratione Alcorani*, Lib. 3. Cap. 2.

*Hoornbeck*<sup>a</sup>, *Voetius*<sup>b</sup>, *Selden*<sup>c</sup>, *Hornius*<sup>d</sup>, *Vigenerius*<sup>e</sup>, *Artus Thomas*<sup>f</sup>, Cardinal *Bellarmin*<sup>g</sup>, *Gualterius*<sup>h</sup>, *Thomas of Jesus*<sup>i</sup>, the Author of the second Discourse<sup>k</sup> against *Mahomet*, and several others, flatly accuse *Mahomet* of having held and taught that Latitudinarian Principle. Moreover a Writer<sup>l</sup> who lived fifteen Years in *Ashi*, and had great Opportunities of learning the Oriental Languages, and was a great Proficient in that Study, as appears by the *Persian Dictionary* which he published in the Year 1684, says likewise that the *Koran* in the Chapter of the *Cow*, promises that *all those who shall have believed, and lived piously, whether Christians or Sabaites, and shall believe in God, and a Day of Judgment, and perform good Works, shall receive the Reward from the Lord their God, and at the Day of Resurrection, no Fear or Affliction shall fall upon them.*

It must be owned that the second Chapter of the *Koran*, Ver. 59. and the fifth Chapter, Ver. 73. contain such a Promise; We likewise acknowledge that some *Mahometans*, especially in *Persia*<sup>m</sup>, are of Opinion that *Mahomet* intended at first to admit into Heaven all those who should lead moral Lives; but then, say they, he soon altered his Mind, and abrogated those two Verses, by others brought to him from Heaven, in which it is clearly decided, that *the Gates of Heaven are shut to all Sects except his own.* Even this shews that it is not a Point of the *Mahometan* Belief, that every one may be saved in his Religion; and that *Mahomet* might only have contradicted himself.

'Tis highly probable after all, that the forementioned Authors mistook *Mahomet's* Meaning, which was no other, than that every *Mussulman* who should join the Practice of good Works to his Belief in God and of the Day of Judgment, would receive his Reward from the Lord; and as to other Sects, even the Idolaters of *Arabia*, they need not despair of Salvation, there being a Way to Heaven opened for them, which is to become *Mussulmen*, and believe the two chief Articles of *Mahometism*, the Unity of God, and a Day of Judgment, and practise the Ceremonies and Customs of that Sect, which they take to be good Works. The *Jews*, *Christians*, and *Gentiles*, cannot be saved as long as they remain in Infidelity and Idolatry, of which last they accuse the *Christians*<sup>n</sup>. This appears by the 64th Chapter of the *Koran*, Ver. 9. and 10. *God, says Mahomet, will forgive all the Sins of those who believe in God and do good Works; but all those who remain in their Incredulity and disown the Truth of my Miracles, they shall be cast into Hell.* Who but a *Mahometan* believes *Mahomet's* Miracles? The second, fifth, and ninth Chapters openly declare that a Believer is one who embraces the *Mahometan* Religion and practises

<sup>a</sup> *Summa Controvers.* Pag. 188.

<sup>b</sup> *Disputat. Theolog.* Part 2. Pag. 665.

<sup>c</sup> *De jure Nat. & Gent.* Lib. 6. Cap. 2.

<sup>d</sup> *In Histor. Eccles.*

<sup>e</sup> In his *French Notes on Histor. Byzantin.* Pag. 505.

<sup>f</sup> In his *Triumph of the Cross.* Pag. 24.

<sup>g</sup> *Tom. 2. Controv.* Pag. 294.

<sup>h</sup> In his *Chronology.* Pag. 547.

<sup>i</sup> In his Book of the *Conversion of Gentiles*, Pag. 644. and 677.

<sup>k</sup> *Bibliander* published the *Koran* in 1550, with some Discourses against *Mahomet*. See Pag. 321:

<sup>l</sup> *Angel. a. s. Joseph, or La Brosse.* See his *Persian Dict.* printed at *Amsterdam* in Fol. 1684. Pag. 365: See also *Repub. of Letters for March.* 1684. Pag. 66. It is called *Al-Bakar*.

<sup>m</sup> *Chardin* mentions such *Mahometans* in the 4th Vol. of his *Travels*, Edit. of 1735. in 4to.

<sup>n</sup> See the Chapter of the *Den*, which is the 8th. *There is no Contradiction in this Book, (literally) nothing crooked or perverse; it teaches the right Way, it preaches to the Wicked that they shall suffer great Torments, it powerfully exhorts those who say that God has begot a Son . . . unless they believe the Koran they shall repent it.* See the Translation of *Sale*, and the Latin of *Maracci*.

<sup>o</sup> \* Mr. D\*\*\* says, but against common Sense, that this might be translated *Standards*.

its Customs and Ceremonies; Faith and *Islamism* are two Words which signifie the same Thing among *Mussulmen*, and believing in God, is not only believing that he exists, but that he is such as described by *Mahomet*. Hence it is that in Chap. 5. Ver. 74. we read, *If Jews and Christians believe, they shall be admitted into Paradise. Mahomet* could not but know that the first Article of both the *Jewish* and *Christian* Faith is the Belief of a God; and their first Rule of Morality is to do Good; therefore when he mentions their believing, he means their embracing the *Mahometan* Faith and Practice.

This becomes still more evident by comparing the various Passages of the *Koran* on this Subject. In the second Chap. Ver. 15. *Those to whom we have given this Book, says Mahomet, . . . and shall not believe it, they shall perish.* Again in the third Chapter, Ver. 84. *Whoever shall have professed any Religion except Islamism, his Belief shall not be acceptable to God, and in the Life to come; he shall receive Damage by it; that is, he shall have no share in Happiness.* We have before cited the 74th Verse of the fifth Chapter. Who can believe that *Mahomet* should teach Latitudinarian Principles in the 73d Verse of the fifth Chapter, and in the fifty-ninth Verse of the second? *Hinckelman*<sup>a</sup> is of that Opinion, but we must say *Mahomet* was never looked upon as a Fool, void of common Sense, so far as to be guilty of such palpable Contradictions, and within so few Lines.

. . . . Credat Judæus Apella, non ego.

Moreover *Mahomet* foretells that his Followers will be divided into seventy-three different Sects, of which he declares<sup>b</sup> that one only shall be saved. Is it probable that he would damn seventy-two Sects of his own Disciples, and open the Gates of Heaven to all Religions? How could he so earnestly recommend his own Religion, without exposing himself to be a Laughing-stock to all Nations; if at the same Time he had allowed Salvation to every good Liver in any Religion? This is enough to convince any rational Man, that this Latitudinarianism is wrongfully imputed to *Mahomet*, by a Mistake grounded on a false Interpretation of a Passage, in which he says no more concerning his new System of Religion, than *St. Peter* had said before of *Christianity*, that *in every Nation he that fears (God) and works Righteousness, is accepted with him.* God forbid we should conclude from thence, that every one may be saved in his Religion<sup>d</sup>!

### S E C T. III.

*Whether Mahometans believe that God is corporeal?*

They are accused of holding this erroneous Opinion by Pope *Pius II.* in his Letter to *Morbifane*, Prince of the *Turks*, (or as it is in the Manuscript and the first

<sup>a</sup> In *Præf. ad Alcor.* Fol. Edit. Col. 2.

<sup>b</sup> See *Maracci* in the Pref. of his *Preliminaries* to the Refutation of the *Koran*, Pag. 2.

<sup>c</sup> *Acts of the Apostles*, Chap. x. Ver. 35.

<sup>d</sup> We must not omit mentioning in this Place the four chief Sects of *Mahometans* (mentioned in an *Arabian* Manuscript) of which the Saying of *Mahomet* that one only should be saved is not to be understood to be meant: They are the *Hanifeans*, *Schafeans*, *Malikeans* and *Hambelites*. The *Persians*, the *Indians* of *Golkonda*, of the Coast of *Coromandel*, &c. are *Schafeans*, holding that *Ali*, Son-in-law to *Mahomet*, should have been his immediate Successor, and are called by Derision *Schiits*, that is, *factious* and *seditions*. The *Turks*, *Moguls*, *Arabian* and *African Mahometans* are *Hanifeans*, hold the contrary, and are called *Sonnits*, that is, *Traditionary*.



Edition of it <sup>a</sup>. To the illustrious Mahomet, Prince of the Turks) the Christians and the Turks, says he, differ in many Articles concerning the Godhead: For Instance, you say that God is Corporeal, we say he has not a Body. And again, the Sarrafins describe God as having a Body, a Head, Hands, &c. we hold him to be a pure Spirit, immortal, eternal, and incomprehensible. Thomas of Jesus <sup>b</sup>, Gualterius <sup>c</sup>, Arthur Thomas <sup>d</sup>, Lipsius <sup>e</sup>, and Enthymius Zigabenus (a Grecian Monk who lived in the twelfth Century) have also imputed to Mahomet the same Absurdity. The last mentioned Author speaks thus of Mahomet. <sup>f</sup> “ He has been so bold as to say, that “ God is Spherical; now ’tis well known that a Sphere is a thick condensed Body ; “ from which it follows that God cannot see or hear <sup>g</sup>.”

This Accusation also is grounded upon a Mistake. True it is, the *Arabick* Word employed by Mahomet in the hundred and twelfth Chapter of the *Koran*, does signify a spherical solid Body ; but it means <sup>h</sup> also eternal, and in that Sense can be applied only to God <sup>i</sup>. This is evident by the *Persian* Paraphratical Version of the *Koran*, in which the Explanation of that Word is, that *God wants nothing, and is Self-sufficient* : Again an Abstract of their Divinity <sup>k</sup> has these Words, “ certainly “ God is not a corporeal Being, has no Figure, his Substance is not finite, and cannot be measured, neither can he be compared to any Body whatsoever, because “ all Bodies may be measured or divided, which cannot be said of God.” That Part of their Divinity, in which they demonstrate that the Nature of God cannot be corporeal, is by them called the *Sanctification of God*. The Author of the *Abstract of the Mahometan Religion* excludes from the Idea or Definition of God all Figure, Colour, Place, Time, Likeness, Equality, Image, Change, Motion, Absence, Division, Labour or Fatigue. Those who have not Leisure or Opportunity of consulting *Arabick* Manuscripts, may have recourse to a *Latin* Book published at Paris in 1641. the Title of it is *Synopsis Propositionum sapientiæ Arabum Philosophorum*, that is, *An Abridgment of the Propositions of the Wisdom of the Arabian Philosophers*. The Author of it, the famous *Abraham Echellensis a Maronite*, represents their Opinion in these Words : <sup>l</sup> “ Whatever is, exists either necessarily and “ of himself, and is God ; or has not its Being from himself, and does not exist “ necessarily, and is of two Sorts, Substance and Accidents . . . again Substances “ are of two Kinds ; Abstract, as all Spirits and Intellectual Beings, or Concrete, as “ Matter and Form.” This single Passage proves evidently that the *Mahometan* Notions are not so confused, as is said by those who so slightly tax them with confounding God with Matter.

To conclude, the *Jews* have dealt with the *Mahometans* more equitably than the above cited Christians : In a Book highly valued by the *Rabbins* <sup>m</sup>, a *Mahometan*

<sup>a</sup> This Edition is in the publick Library of the Academy at *Utrecht*.

<sup>b</sup> *De Conversion. Gentil.* Lib. 10.

<sup>c</sup> In his *Chronology*, Pag. 539.

<sup>d</sup> In his *Triumph of the Cross*, Pag. 22.

<sup>e</sup> In his *Monit. & Exemp. Politic.* Chap. 3. Pag. 141.

<sup>f</sup> In his *Panoplia Dogmatica*, in the great *Biblioth. Patr.*

<sup>g</sup> This good Monk and the Authors here cited, might have known that such Expressions are metaphorical, and not to be understood literally, but explained as we do several Scripture Phrases.

<sup>h</sup> Mr. *Reland* calls it *Solidum*, or as *Pliny* has it, *Hist. Nat. Lib. 33. Cap. 4. Holosphyraton, id est nulla inanitate*, not hollow or empty.

<sup>i</sup> See *Reland's Latin Dissertation on the Mahometan Belief*, Sect. 36.

<sup>k</sup> *Reland* had it in Manuscript, and gave a Copy of it to his Friend, *Sike*.

<sup>l</sup> *Synopsis*, &c. Pag. 5.

<sup>m</sup> *Cofri*, Pag. 12.

is introduced giving this Account of his Faith, the more to be regarded in this Point, as it is a Testimony for them given by their Enemies.

“ We Disciples of *Mahomet*, firmly believe the Unity and Eternity of the supreme Being ; that the World has had a Beginning, and all Men proceed from *Adam* : We exclude from God all kind of Body or corporeal Modality ; if we drop any Expression which might give Occasion to suspect the contrary, we explain it immediately, and take Notice ’tis only a Metaphor, made use of to proportion the Majesty of the infinite Being to our narrow human Conception.” The rest does not touch this present Enquiry, and is only a Repetition of what has been said before. How different is this Exposition of the *Mahometan* Belief, from the Notion so many Christians have hitherto entertained of it ?

#### S E C T. IV.

*Whether God is the Author of Sin according to the Mahometan Doctrine?*

This Blasphemy is laid to their Charge by *Cedrenus* <sup>a</sup>, *Evodius* <sup>b</sup>, *Damasceus* <sup>c</sup>, an anonymous Author in the *Saraceniana* of *Sylburgh* <sup>d</sup>, *Arthur Thomas* <sup>e</sup>, *Gualterius* <sup>f</sup>, and besides many others of the above-mentioned *Grecian* Monk <sup>g</sup>, who alledges for a Proof these Words of the *Koran*. *He whom God directs is led in the right Way, but he whom he leads into Error, is forsaken.*

We own frankly these Words are in the *Koran* ; but shall we infer from thence that *Mahomet* made God the Author of Sin ? By no Means. It is said in his Favour, that this is only an *Eastern* Expression, to signify that the Divine Providence <sup>h</sup> governs Good and Evil ; that in many Places the holy Scripture says that God creates Evil, Hardness, Sinners, &c. <sup>i</sup> Our Divines explain those Passages in a Sense agreeable to the Divine Majesty and Sanctity ; they maintain that both Physical and Moral Evils are under the Direction of Providence, that unless we deny, as some have done, the <sup>k</sup> All-knowing, and All foreseeing Science of God ; we must own that from all Eternity God has foreseen the Character, Time, Place, Circumstances and Sins of all Men, which by Consequence will certainly happen, tho’ freely on their Part. This is sound Christian Doctrine, this does not make God the Author of Moral Evil, yet some Doctors accuse those Divines of teaching *Mahometan* Doctrine, as if the Unity and Eternity of God were not Divine Attributes, because the *Arabian* Doctors teach them ! We ought from such Examples to learn more Equity and Candour in representing the Doctrine even of *Mahomet*.

An *Arabick* Manuscript calls God the *Creator of Good and Evil*, meaning Physical Evil, for a few Lines after he says of God, that he is the *Creator of Heaven*

<sup>a</sup> In *Histor. Compendio*, Pag. 348.

<sup>b</sup> In his *Acts of the forty-two Martyrs* inserted in the sixth Vol. of *Art.* 55.

<sup>c</sup> In his Book of *Heresies*.

<sup>d</sup> Pag. 67.

<sup>e</sup> In his *Triumph of the Cross*, Pag. 11. and 22.

<sup>f</sup> In his *Chronology*, Pag. 539.

<sup>g</sup> *Euthymius Zigabenus*, in his *Panoplia Dogmatica*.

<sup>h</sup> *Hic loquendi modus notat Providentiam Dei versari circa mala et bona.*

<sup>i</sup> See *Isa.* Chap. xlv. Ver. 7. *Amos* Chap. iii. Ver. 6. *Rom.* Chap. ix. *Jerem.* Chap. iv. Ver. 10. *Psal.* xxxi. Ver. 13.

<sup>k</sup> *Omniscientiam.*

and Hell. We must do the *Mahometans* this Piece of Justice: They highly praise the Holiness of God, they exclude from him every the least Defect or Imperfection: They never own him to be the Author of Evil or Sin, which they say is displeasing to him, though subject to the Order of his Providence; in a Word, amongst the adorable Perfections of God, they expressly require his infinite Sanctity should be owned: This is their known constant Doctrine, by which it is plain they are unjustly accused of making God the Author of Sin.

## S E C T. V.

*Whether the Mahometans pay Adoration to Venus?*

There is at *Mecca* a black Stone fixt in the Wall of the *Ca'aba*, about two Cubits and a Quarter from the Ground; it is as big as a Man's Head; to this Day all those who go in Pilgrimage to the Temple of *Mecca* kiss this Stone, and hold it in great Veneration as a sacred Thing. This Ceremony has probably given a Handle to this Accusation, which was so far credited, that in the Abjuration of the *Mahometans* who became *Christians*, it was heretofore required they should say, "I anathematise those, who adore the Morning Star or *Venus*, who in *Arabick* is called *Chabar*, that is the Great." The learned Princess *Ann Comnene* who lived in the twelfth Century, mentions the same Goddess<sup>a</sup> by the Name of *Chobar*, and says that the *Saracens* adored *Astarte*, that is the Moon; which she inferred from the Crescents in their Colours<sup>b</sup> or Standards: *Glycas* likewise in his *Annals*<sup>c</sup> relates the same, and says that the *Mahometans* adore *Venus* in private. This he endeavours to prove from their pronouncing these Words in their Prayers, *Alla, Alla, Oua cubar Alla*. Another Writer published by *Le Moine* in his *Varia Sacra*,<sup>d</sup> says also that they adore *Venus* or the *Phosphorus*, which they call *Oua*: (This Word in *Hebrew* denotes the true God, but the poor *Grecians* did not know that.) Besides *Venus*, the Centuriators of *Magdeburgh*<sup>e</sup> mention an Idol, and give a long Description of it. The so often cited *Euthymius* avers, that the *Arabians* pay a great Respect to the Morning Star, and is followed in that by *Selden*<sup>f</sup>, who endeavours to prove that the *Mahometans* adore *Urania* (which is another Name of *Venus* at *Tyre* and at *Carthage*) by the same Form of Prayer alledged by *Glycas*: In these Words *Selden* pretends to discover a great or a powerful Goddess.

But the *Mahometans* have certainly no Gods nor Goddesses; the Words *Allah* and *Cubar* are of the *Masculine Gender*, and cannot be adapted to Goddesses: But our learned *Selden* was misled by an incorrect Writer of the eleventh Century<sup>g</sup>, who gives this Interpretation of the said Form: *Alla*, says he, signifies God, *Oua* great, *Cubar* great Moon or *Venus*, so the whole put together, signifies *God is the great God, and the great Venus is the great Goddess*. A strange and impertinent Interpreter! The Truth is, *St. John Damascene* informs us, that the ancient *Arabians* adored openly<sup>h</sup>

<sup>a</sup> In the *Alexiad*, Pag. 284.

<sup>b</sup> The *Mahometans*, says she, have Images of the Moon.

<sup>c</sup> Part fourth, Pag. 277.

<sup>d</sup> Pag. 444.

<sup>e</sup> Cent. viii. Pag. 511.

<sup>f</sup> In his *Syntag. de diis Syris*, Pag. 116, and 212.

<sup>g</sup> *Cedrenus*, Comp. Hïstor. Pag. 245.

<sup>h</sup> *Reland* thinks that by this openly, *St. John Damascene* means that they adored it openly before *Mahomet*, and privately since.



*Lucifer* or the Morning Star, named *Chabar*, till the Reign of the Emperor *Heraclius*: And St. *Jerome* had related the same long before *Damascene* <sup>a</sup>. However, 'tis beyond Dispute, a certain and notorious Fact, that *Mahomet* destroyed all Idols: A publick Writing sent to Pope *Gregory IX.* in the thirteenth Century, and mentioned by *Matthew Paris* <sup>b</sup> in his History of *Henry III.* King of *England*, expressly says that the Mahometans have learnt of Mahomet to detest all Idols.

To this it is objected, that the Crescent in the Standards of the *Mahometans* seems to be the Remains of some idolatrous Worship paid to the Planets: But they took up this Custom from the Time of *Mahomet's* Flight from *Mecca*, which was at the first or last Quarter of the Moon, from which Flight (called *Hegira*) they compute the Time of their History. Some have been of Opinion that they put a Crescent in their Colours after the taking of *Constantinople*, the antient Medals of that City being stamped with that Figure: But these Authors are mistaken, for it is certain that the *Turks* used it some Ages before, by the Testimony of *Anne Comnene* <sup>c</sup>, *James of Vitry* <sup>d</sup>, *Albert of Aix* <sup>e</sup>, who lived in the eleventh Century, and of all the Historians of the Holy Wars or *Crusades*.

As to the Form of Prayer, or Profession of Faith, *Alla Achbar*, &c. which has occasioned so many Mistakes, it means only that God is great. But we must here caution those who intend to settle or travel in the Countries subject to *Mahometans*, not to read or speak aloud any *Arabian* Words which they do not understand, though it should be only in Jest, or by Way of exercising one's self in the Pronunciation of that Language. For should they by chance or unthinkingly pronounce or read aloud in the Presence of some *Turks*, a Form of Prayer or Profession of Faith which only a Believer has a right to pronounce, such as *there is no other God but God, and Mahomet is his Apostle*, or some such, it would cost them their Lives, or they must lose their Religion and embrace *Mahometism*. We are told <sup>f</sup> that the Child of a *Grecian* of *Constantinople*, hearing in the open Street the publick Cryers, who from the Steeples called the People to Prayers, mimicked their Voice as Children are apt to do, and pronounced aloud *Alla achbar*, &c. though a meer Child, he was taken up, and no Choice left him but the *Koran* or Death: He chose the last, and was beheaded.

This Story might persuade our Readers that the *Mahometans* are very tyrannical in religious Concerns, so to prevent such a mistaken Notion, we must inform them, that except the above-mentioned Case, and a few others, such as being too free with a *Mahometan* Woman, entering *Mecca*, or one of their *Mosques*, (in which last Particular they are not equally severe in all Places) no one is forced, not even their own Slaves, to embrace their Religion: Several Villages and Country Towns in *Turky* are inhabited by Christians only. There are above sixty thousand *Jews* in their capital City <sup>g</sup>, besides an infinite Number of Christians of all Denominations. There Prophet *Mahomet* earnestly recommends Toleration, "If it pleased God, says he, <sup>h</sup> all living Men would believe, (that is become *Mussulmen*;) Why then

<sup>a</sup> He lived before *Mahomet*, so speaks only of his own Time. See his Comments on the Prophet *Amos*, Chap. v. Ver. 26.

<sup>b</sup> Pag. 411.

<sup>c</sup> In the *Alexiad*.

<sup>d</sup> In his *Histor. Orient.* Lib. 3. in the Year 1218.

<sup>e</sup> In his *Histor. Expedit. Hierosolimitanæ*, Lib. 5. Cap. 43. He was present at it.

<sup>f</sup> *Grelot* in his Voyage to *Constantinople*.

<sup>g</sup> *Stamboul*, which we call *Constantinople*.

<sup>h</sup> In the *Koran*, Chap. 10. Ver. 98.

"should you, a wretched Mortal, be so foolish as to pretend to force other Men to believe? No, the Soul believes only by the Will of God." A good Lesson to Christians! not to deprive other Christians of that Liberty, and oblige them by ill Usage to take Sanctuary amongst Infidels, where they meet with better Treatment than from their own Brethren. Yet the *Turks* were guilty in the Severity used against this poor Infant; *Mahomet* declares that God <sup>a</sup> will not punish an Oath uttered by Inadvertency. Why then were they so cruel against a Child who imprudently said, what he should not?

## S E C T. VI.

*Whether Mahometans adore all Creatures?*

This Wickedness is laid to their Charge by *Thomas of Jesus* <sup>b</sup>, who says their thirty-fourth erroneous Practice is the *Invocation of all Creatures*. *Euthymius* <sup>c</sup>, argues upon the same Topick, "Their Prophet, says he, swears by the Sun, the Moon, the Stars, the Light of the Fire, Beasts, as running Dogs, Plants, and other unknown Things, and by strange barbarous Words, which is a sure Proof that he looks upon these Creatures as Deities; for no one swears but by one greater than himself." If so, *Joseph* who swore by the *Life of Pharaoh* <sup>d</sup>, the *Jews* who swore by the Temple, by *Jerusalem*, by their own Head, the Primitive Christians who swore by the *saving of Cæsar* <sup>e</sup> or his Health, may also be thought guilty of Idolatry. 'Tis more likely these Authors were mistaken in their Way of Reasoning.

The same *Euthymius* by a strange Blunder mistakes two Hills near *Mecca* mentioned by *Mahomet* <sup>f</sup>; he says that "*Safa* and *Merva* are holy Places, where we may give Proofs of our Obedience to God, and therefore every one who goes to the Temple of *Mecca*, or makes any Stay in that Place, will do well to go round them." Now *Euthymius* says that *Tzit-Safa* and *Merva* are two barbarous Words which *Mahomet* orders to be honoured as a chief Point of Religion. Another Writer of the same Stamp <sup>g</sup> tells gravely, that *Safa* and *Merva* are two *Angels in high Favour with God, and to be held in great Veneration by Mussulmen*. A third Author <sup>h</sup> cites an Anathema pronounced by new Converts against *Mahomet's* Angels, *Arot*, *Maroth*, *Safa*, and *Merva*. The two first are mentioned by *Mahomet*, as being Angels, but the two last are only two Hills near *Mecca*, at seven hundred and fourscore Cubits distance one from the other. What Credit can be given to such Writers?

## S E C T. VII.

*Whether Mahometans deny Providence?*

Pope *Pius* the II<sup>d</sup>. in the above-mentioned Letter to the *Turkish* Prince, You believe, says he to him, that every Thing happens on Earth by Chance, and that God does

<sup>a</sup> In the *Koran*, Chap. 5. Ver. 98.

<sup>b</sup> *De Convers. Gentil.* Lib. 10.

<sup>c</sup> In his *Panoplia* inserted in the great *Biblioth. Patrum*.

<sup>d</sup> *Genes.* Cap. 42. Ver. 15.

<sup>e</sup> *Juramus, sicut non per Genios Cæsarium, ita per Salutem eorum, quæ est augustior omnibus Geniis.* Tertullus, in *Apologet.* Chap. 32.

<sup>f</sup> In the *Koran*, Chap. 11. Ver. 154.

<sup>g</sup> Cited by *Silburgh* in his *Saracenis*.

<sup>h</sup> *Nicetas* in his *Theaur. Orthodox.* Lib. 20.

not interfere in any Thing, &c. Thomas of Jesus <sup>a</sup> reckons this as the fourteenth Error of the Mahometans. This Accusation has not been often objected to them, being as illgrounded, as it is odious; for if any Thing, the Mahometans are rather too rigid on this Article, as may be seen above in the Abstract of their Doctrine, Chap. 7. where every Thing is said to be subject to the Decree of God, Time, Place, Persons, Things, and their Modus; all are directed to the End designed by God. This Article might therefore have been omitted as a plain Calumny.

# S E C T. VIII.

*Whether the Mahometans hold that God himself prays for Mahomet?*

The two Cardinals Cusa <sup>b</sup> and Bellarmine <sup>c</sup>, pretend that by the Koran itself, the God of the Koran is Mahomet's Servant, since he and his Angels pray for the Prophet. The Author of the second <sup>d</sup> Discourse against the Impostor, Martin Martinus <sup>e</sup>, Abraham Echellensis <sup>f</sup>, tax the Koran with that Absurdity, and the last mentioned in particular translates the usual Blessing of the Mahometans thus: *May the Prayers of God be upon them.* But they are all mistaken for want of understanding the Arabick Language, and trusting to a wretched Version of the Koran <sup>g</sup> published above one hundred and eighty Years ago. The same Arabick Word applied to God signifies Blessing, if to Men Prayer. So the Dictionaries of the Oriental Languages inform us, so the Persians and Malaisies <sup>h</sup> have translated it; and Duerer, perceiving the Blunder, put in the Margin of his Version, *bless the Prophet* <sup>i</sup>. So necessary is the Knowledge of Languages in Controversy!

# S E C T. IX.

*Whether the Mahometans deny Hell?*

Maccavius <sup>k</sup> a famous Protestant Divine of the Low Countries, and some others, say that Mahomet does not own any Hell: But there is scarce any Point more insisted on by the Koran; it is named the great Chastisement, the great Punishment of the Life to come, the Torment of Fire, Hell Fire, Prison of Hell, or Rack and Torture itself. We need but open the Koran to be convinced of this Truth, or turn back to the sixth Chapter of the Abstract of the Mahometan Faith, where eternal and irrevocable Torments are denounced against Infidels <sup>l</sup>.

<sup>a</sup> De Convers. Gentil. Lib. x.

<sup>b</sup> De Cribr. Alcor. Lib. iii. Cap. v. Pag. 97.

<sup>c</sup> Controvers. Tom. 112. Pag. 294.

<sup>d</sup> Printed at Zurich with the Koran.

<sup>e</sup> Lexicon Etymol. on the Word Mahomet.

<sup>f</sup> In the Preface to his Work de placitis Philos. Arab. printed at Paris 1641.

<sup>g</sup> By Robert. Retenens and Hermann. Dalmat. published by Bilander in the Year 1550.

<sup>h</sup> Indian Mahometans in the Kingdom of Malacca.

<sup>i</sup> Koran, Chap. xxxiii. Ver. 56.

<sup>k</sup> Theolog. Polemic. Pag. 119.

<sup>l</sup> The Jews, the Magi, and Mahometans agree as to the Preliminaries of eternal Rewards and Punishments: As to the Scales and the Bridge, see Sale in the Preface, and Herbelot in the Article Gehennem; the seven Gates of Hell mentioned in Chap. 15. of the Koran, are an Emblem of the seven deadly Sins, and of their various Punishments, the chief of which is the Privation of seeing God. They also own eight Heavens, or different Degrees of Happiness, the chief is to see God, and the Way to it is to return earnestly to him by Repentance.



## S E C T. X.

*To what Part do the Mahometans turn their Faces at their Prayers?*

Euthymius Zygabenus <sup>a</sup>, and after him Gualterius <sup>b</sup>, and Arthur Thomas <sup>c</sup>, say that, when at their Prayers, they turn their Faces to the South. Bradwardin <sup>d</sup> in a Book, otherwise excellent, tells us that the *Mahometans* adore the Devil, because he pretends that the Sun rises between the two Horns of that evil Spirit. But the eighteenth Chapter of the *Koran*, which is cited to prove this, speaks only of two Hills: Besides, who told him that the *Mahometans* turn themselves to the East? The Truth is, *Mahomet* in the second Chapter of the *Koran*, bids his Followers more than once, in what Part of the World soever they are, to turn towards Mecca. From whence it follows, that as they are differently situated in respect of Mecca, they accordingly turn towards the East, West, North, or South. And they chiefly recommend raising one's Thoughts to God, which makes an Arabian Poet say, O God, you are my *Kebla* in my Prayers. And it were to be wished, as Grelot takes Notice in his French Account of a Voyage to Constantinople, Page 312. that Christians would imitate the *Mahometans* in the respect for Places of Worship, the Humility and serious Attention to their Prayers, the Silence, Modesty, inward as well as outward Cleanliness, so contrary to what we see in our Churches.

## S E C T. XI.

*Whether Mahometans believe that their frequent washing of the Body can blot out Sins?*

Several Authors pretend that the Morals of the *Mahometans* are so loose as to think that frequent washing of the Body is enough to remit Sins and Stains of the Soul. Bartholomew of Edessa <sup>e</sup> is of that Opinion. Rabbi David Kimchi, in his Comment on *Isaiab* <sup>f</sup>, applies on that Account to the *Perfians*, (and according to some Copies to the *Islamites*, that is, to the *Arabians*) a Passage of that Prophet, which *Aben Ezra* applies only to the Idolaters about Palestine. Polidore Virgil <sup>g</sup>, and John of Spain <sup>h</sup>, repeat the same Accusation, in which they are followed by Dr. Hyde in his Notes on the Turkish Liturgy <sup>i</sup>, as Gabriel Sionita had committed before the same Fault in his Treatise of the Towns and Manners of the Eastern People <sup>k</sup>, which is printed after the Geography of Nubia. Lastly, Du Ryer in his French Translation of the *Koran*, and Monsieur de St. Olon <sup>l</sup> the French King's Ambassador at Maroc, say expressly that the *Mahometans* often wash their Heads and Feet, and Hands, and maintain that by so doing they are purified from all their Sins. Du Ryer adds their saying some Prayer, and this is a Proof, that they are not so foolish, as to believe

<sup>a</sup> In his *Panoplia*.

<sup>b</sup> In his *Chronology*, Pag. 539.

<sup>c</sup> In the *Triumph of the Cross*, Pag. 23.

<sup>d</sup> *De Causa Dei*, 58.

<sup>e</sup> In *Confutat. Hogaren*, Pag. 360.

<sup>f</sup> Chap. 66. Ver. 17.

<sup>g</sup> *De Inventionibus Rerum*, Lib. 7. Pag. 475.

<sup>h</sup> In his *Sermons*.

<sup>i</sup> Pag. 1.

<sup>k</sup> Chap. 15.

<sup>l</sup> In his *Description of the Kingdom of Maroc*, Chap. 2.

that the washing alone can take away their Sins : This Favour they expect only from God, and therefore after the Ablution, the *Sonna* enjoins the Saying; *O God, cleanse me, and purify my Soul*. Such a Prayer would be useless, if they believed the washing alone would do it. Moreover their Books teach them, that *the washing of their Clothes is like washing the inward Shell; but purifying the Heart, is like washing the Kernel itself, and this purifying the Heart from the Stain of Sin is chiefly to be minded*. This they pray for. No Wonder the Opinion of the *Mahometans* should be misrepresented, since Baptism itself has not escaped the Censure and Scoffs of the *Heathens*.

## S E C T. XII.

*Whether Mahometans believe that the Devils are Friends of God and of Mahomet ?*

“ Philip Guadagnole<sup>a</sup> proves that the *Koran* is full of Contradictions, by what it teaches of the Devils. At first, says he, *Mahomet* teaches that they are *Liars*, *Enemies to Men*, and long since delivered up to the eternal Torments of Hell : He adds in the Chapter of Poets, that they are wicked and deceitful ; that their chief Leader is a declared Enemy to Mankind, and uses his utmost Endeavours to draw us into Hell : That by Consequence we ought to resist and oppose him in all Things, and at all Times, and in all Places. Yet in the Chapter of Devils, he (*Mahomet*) says, they have believed the *Koran*, are become faithful Friends to God and Men, shall be saved, and obtain Happiness and Glory.” John Andrew Maurus, who had been a *Mahometan*, reproaches them with the same Contradiction<sup>b</sup>. But this is an unpardonable Fault in the Profelyte ; for he should have known that this Chapter is by several *Mussulmen* called the Chapter of Spirits ; and *Du Rier* owns it, yet was not so candid as to put the Word *Spirit* in the Body of that Chapter. The Fact is thus : *Mahomet* and his Disciples admit three Sorts of created Spirits, (besides the Souls of Men) some called Angels, who are good and confirmed in Grace, others called Devils, who are bad and condemned to eternal Torments in Hell ; and a third Sort of Spirits called *Genius's*, some of whom are good and serve God freely, others as freely become bad. There are three different Words which the *Arabians* use to denote those three Sorts of Spirits ; *Mahomet* never employs one instead of the other, but those who have translated the *Koran*, generally mistake one for the other : In the Title and Body of that Chapter, the Word by which *Genius's* are peculiarly denoted, is made use of. So this Accusation is only grounded on Ignorance, or a malicious Design.

## S E C T. XIII.

*Whether Mahometans admit Female Angels ?*

*Euthymius* whom we have so often cited, accuses *Mahomet* of teaching this Opinion, but the good *Grecian* Monk only betrays his own Ignorance. The 37th Chapter of the *Koran*<sup>c</sup> which he cites, says quite the contrary : “ The Infidels have

<sup>a</sup> In his *Apology for the Christian Religion*, Pag. 291.

<sup>b</sup> In his *Confusio Sæclæ Mohammedonæ*.

<sup>c</sup> Intituled *of Orders*, Ver. 150.

“ enquired whether your Lord has Daughters, as they themselves have Sons ? What  
 “ a Question ! Have we created female Angels in the Presence of these Unbelievers,  
 “ to make them say such Things ? In Truth they lie whenever they say, that  
 “ God has a Son, or Children, or any Posterity : Would God have preferred  
 “ Daughters to Sons ? How can you utter such Blasphemies ? Will you never think  
 “ and consider that God is alone and without Posterity ? . . . . God be praised,  
 “ he has neither Son nor Daughter, except good People who adore him and  
 “ keep his Commandments.” All the *Mahometan* Doctors have embraced the same  
 Opinion, as appears by the preceding Abstract of their Faith<sup>a</sup> : And though *Mahomet*  
 and his Followers believe that Angels are not pure Spirits, yet they maintain  
 that their Bodies are thin, formed of “ Light and perfectly holy, that they neither  
 “ eat, drink, nor sleep ; that they are without Father, Mother, Difference of  
 “ Sexes, or any carnal Inclinations . . . . who ever should be so bold as to admit  
 “ in Angels any Difference of Sex, would soon be condemned and looked upon as  
 “ an Infidel.” This is the Doctrine held by *Mahometans*, and all *Euthymius’s* En-  
 deavours to prove, that Angels are pure Spirits, and cannot be of different Sexes,  
 is useless, at least as to the latter Part, which *Mahometans* own, though they are in  
 an erroneous Opinion as to the first.

## S E C T. XIV.

*Whether Mahomet teaches that the blessed Angels can commit Sins ?*

*Thomas of Jesus* taxes *Mahomet* with this Opinion, but<sup>b</sup> he is likewise in a  
 Mistake. The Angels are always represented by him, and in the Abstract which  
 we have before given of his Religion, as holy, free from Sin, constant Attendants  
 on God, ready to put in Execution all his Orders, and never disobeying his Com-  
 mands. That pretended Prophet and his Followers have borrowed their Doctrine  
 about Angels from the Christians. They own that from the Beginning of the World,  
 one Angel headed several others in a Defection from, and Rebellion against God ; to  
 wit, *Iblis* who was before that called *Azazel*, and that amongst others, two other  
 Angels named *Arot* and *Marot* were his Accomplices. “ Envy, says an *Arabian*  
 “ Author, was the first Rebellion against the supreme Being, the first Sickness or  
 “ Depravity of the Soul, at least such is the Opinion of a very learned Doctor of  
 “ the *Schafesean* Sect, who informs us that Envy is the first Crime committed in Hea-  
 “ ven against God, and proved the Forerunner of Infidelity and Rebellion. *Iblis*  
 “ (that is the desperate, or Devil) envied *Adam* our Father, (to whom God grant  
 “ Peace) and refused to adore<sup>c</sup> him, as God had ordered all Angels to do, by  
 “ which he became unfaithful in three Respects: First he designed to diminish the  
 “ Glory of a Prophet<sup>d</sup>, which of its own Nature is an Act of Infidelity : Second-  
 “ ly, he tacitly condemned God as tyrannical and unwise, in ordering him who was  
 “ made of Fire, to adore the first Man who was made of Earth, now said the  
 “ Wretch *Iblis*, . . . it is not just that the superior Being should honour the in-  
 “ ferior : Therefore, &c. Thirdly, he opposed the general Consent of the Angels,

<sup>a</sup> Chapter 3d, which speaks of Angels.

<sup>b</sup> *De Conversione Gentil.* Pag. 644.

<sup>c</sup> In the *Arabick* to adore, is only to honour or pay Homage. See *Mat*, Chap. 112.

<sup>d</sup> *Adam*, who according to the *Mahometans*, is the first Prophet.



“ and 'tis an Act of Infidelity to dissent from those good Spirits. Envy was also  
“ the first Sin committed by *Adam's* Children on Earth. *Kabel* and *Habel*<sup>a</sup> offered  
“ Sacrifice to God; the Offerings of *Habel* met with a more favourable Reception;  
“ *Kabel* envied him, and killed him. So Envy occasioned Infidelity in Heaven,  
“ and Murder on Earth.”

Now the Difference is plain betwixt saying that the good Angels sin, and holding that at the Beginning of the World some Angels rebelled and sinned against God. No *Mahometan* ever said the first; the second is maintained both by *Mahometans* and *Christians*, and it is a Truth which he borrowed from Christian Religion and Scripture. We cannot help putting our Readers in Mind of the Contradictions into which the *Mahometans* often fall: They hold *Adam* for a Prophet; they own that he sinned, and that by his Sin all Mankind was lost; and yet they maintain that Prophets either commit no Sins, or not grievous Crimes.

# S E C T. XV.

## *Whether the Devils hear?*

*Robert de Retz*, who first translated the *Koran* into *Latin*, and whom *Du Ryer* follows in his *French* Translation; made a great Blunder in the Version of the 26th Chapter. *Mahomet* proves in that Place, that the Devils could not be Authors of his Book: First, Because their Intent is to pervert the whole World: Secondly, By reason of their own Wickedness: For says he, *They are disobedient to God, and give no Attention to the Word of God*<sup>b</sup>. These last Words are render'd by the two above cited Translators, as if the Devils *had no Ears*. Yet they themselves had before taxed *Mahomet* with saying, that the Devils heard the *Koran* read to them, and that some were converted; whereas in Reality the pretended Prophet did not say either.

# S E C T. XVI.

## *Whether Mahometans are Origenists?*

*Origen* has been accused of teaching, that the Torments of Hell would have an End, and that after some limited Time, the Devils and the Wicked were to be saved. Some learned Men think this Accusation unjust: Be that as it will, *Mahomet* has been taxed with holding the same Error by *Thomas of Jesus*, and several other Writers, chiefly by the Author of the second Discourse before-mentioned<sup>c</sup> against *Mahomet*. “ He boldly<sup>e</sup> maintains, says this *Declaimer*, that the Devils themselves will be saved one Day; and in this undoubtedly he followed the Doctrine  
“ of *Origen*: In his new fangled Law, in his *Koran*, we read these Words, *A great  
“ Number of Devils, having heard these Things, were ravished with Admiration,  
“ highly rejoiced, and those who believed obtained Salvation. . . . .* Such a good Opinion of the Devil, his true Son *Mahomet* entertains.” But we have already confuted this Objection<sup>f</sup>, and taken Notice that this 72d Chapter of the *Koran* does

<sup>a</sup> *Kabel* and *Habel*, that is *Cain* and *Abel*, they strangely disfigure Scripture Names by their Ignorance.

<sup>b</sup> *Remotos ab Obedientiâ, & Dei dicto parum audientes.*

<sup>c</sup> *Reland* cites amongst others *Pic. Mirandol. & Cælius secundus Curis.*

<sup>d</sup> *Page 337.*

<sup>e</sup> *Summa dicendi Libertate.*

<sup>f</sup> See above in Sect. XII.

not treat of Devils, but of *Genius's*, of whom some are faithful, some Unbelievers. We own that out of Policy, and to win over to his Party more People, *Mahomet* has of his own special Favour freed his Disciples and Followers from eternal Torments. But the very Name of *Iblis*, which is given to the chief of those evil Spirits, and which signifies *Despair*, shews that their Salvation cannot be expected; and he says the same of all wicked Men who are not of his Sect, as may be seen in several Chapters of the *Koran*<sup>a</sup>.

## S E C T. XVII.

*Of Mahomet's Paradise, and his Notions about supreme Happiness.*

*Mahomet* and his *Mussulmen* are taxed with proposing no other Happiness in Heaven, but sensual and carnal. *Thomas of Jesus*<sup>b</sup>, *Richard le Moine*<sup>c</sup>, *Peter Abbot of Clugny*<sup>d</sup>, and every one who speaks of the Paradise of *Mahomet*, reproach him; "for admitting corporal Pleasures as the supreme Felicity, like *Cerintus*: "Luxury, they say, is the sole End and Aim of the *Koran*, and of those who follow it: Instead, says a third, of representing Heaven, as the happy Society of "Angels and Saints, as the Possession of the supreme Good which the Eye has not "seen, the Ear has not heard, and has not entered into the Heart of Man: He "only proposes such a Heaven, as Flesh and Blood, or even the basest of Brutes "could wish."

It must be owned, that *Mahomet* perceiving his Countrymen were much given to carnal Pleasures, allowed his Followers the Privilege of having several Wives, and of being divorced from them; and not content with this Indulgence, he made Heaven itself the Seat of such Pleasures, of which, not only the Primitive Christians were ashamed<sup>e</sup> even under the Restrictions of an honourable Wedlock; but even a Heathen Philosopher<sup>f</sup> being asked whether he still used conjugal Liberties, answered, He had for some Years freed himself from the Yoke of that furious and tyrannical Master, and was highly pleased his Iron-fetters were broke: Being sensible that the Imperfections and Slavery of human Nature is conspicuous, even in the lawful and moderate Use of the Marriage-bed, which is a continual Snare to intice us from the Pursuit of true Wisdom. *Mahomet* therefore and his Religion ought to be despised and detested upon that shameful Account by every wise Man.

But we must on the other Side with Cardinal *Cusa*<sup>g</sup> do him the Justice to own, that *Mahomet* says in his *Koran*, *The Height of Happiness will consist in seeing God Face to Face; that this Pleasure will be the greatest, and make us forget all the other Pleasures of Paradise, and amongst others, those which are common to Men and Beasts.* These Words are to be found in *Arabick*, amongst *Pocock's* miscellaneous Notes<sup>h</sup>, where another Passage is cited to the same Purpose: Therefore it is not true, that the

<sup>a</sup> Chap. 74. Chap. 43. and Chap. 40. of the *Koran*.

<sup>b</sup> In his *Convers. Gentil.* Lib. 10. Pag. 644.

<sup>c</sup> In his *Refut. Relig. Mahomet*, Pag. 147.

<sup>d</sup> In his *Compend. Mahom.* Pag. 4. before the *Latin* Version of the *Koran* by *Rob. de Rets* at his Request

<sup>e</sup> This is attested by the most impartial Historians. *Incredibile est quo ardore apud eos in venerem uterque solvitur Sexus.* Ammian. Marcellin. Lib. 14. Cap. 4.

<sup>f</sup> See *Minut. Fel.* in his *Ottav.* Chap. 31. *Casto Sermone, corpore castiore plerique inviolati corporis virginitate perpetua fruuntur. . . . ut nonnullis rubori sit etiam pudica Conjunctio.*

<sup>g</sup> *Reland* mentions *Socrates*, but *Cicero's* Passage alludes to the Poet *Sophocles*.

<sup>h</sup> In his *Aleor. Consut.* Pag. 87.

<sup>i</sup> *Ad Portam Moiss.*

*Mahometans* propose to themselves no other Pleasures in Heaven, but what are carnal and sensual, as *Herbelot* has judiciously observed in his *Biblioth. Orient.*

Moreover, we think ourselves obliged to inform our Readers, that all the *Mahometans* do not admit of carnal Pleasures in Heaven. "All those sensual Descriptions of *Mahomet*, says a learned Author, ' are merely allegorical, and looked upon as such by the most rational *Mahometans* . . . . which is so true, that having an Occasion to write to the Ambassador of *Maroc* about a delightful Garden, which I compared to that in Paradise, he gave me a Reprimand, and answered, That Paradise could not be compared to any Thing in this World, but was such a Place as the Eye had not seen, the Ear had not heard, and the Likeness of which never entered into the Thought of Man." *Herbelot* likewise tells us, that the Union with God, the Sight of his Glory Face to Face, is the only Thing in which *Mahometans* say Paradise consists. The rational Soul, says an *Arabian* Author, cited by *Echellenfis*, ' which is endowed with these Perfections, Wisdom, Temperance, Fortitude, and Justice, as soon as it leaves the Body, which detained it, will find in itself an infinite Pleasure and immense Satisfaction, and will become like one of those Angels who are nearest to God: And as those Virtues are more or less perfect, the Soul will more or less approach to God, who is the Fountain of all Truth and Perfection . . . .

Thus *Mahomet*, as well as *Homer* and *Plato*, ' has found Commentators, who have softened by witty Allegories, the harsh and gross Expressions of their Author. Some *Mahometans* have allowed sensual Pleasures in the lowest Degree of Happiness in Heaven, others have excluded them entirely from that blessed Mansion. But with Submission to our deceased Author <sup>d</sup>, such licentious Allegories are not to be used, they only raise the Passions of Youth, without letting us into the Secret; so the Evil is certain, and the Remedy hidden and doubtful: And after all, why should such shameful Passions be made the Subject of these Allegories? If it should be allowed, that some Places of the *New Testament*, and of the *Apocalypse* in particular, seem to give a Sanction to a figurative Representation of heavenly Happiness, we easily answer, there is not a Word, not one Idea or Representation, which may offend even an angelical Chastity: *St. Paul* says expressly, ' that God will destroy whatever is sensual; and *Christ* himself <sup>e</sup> assures us, that we shall be in Heaven like the Angels. But this Subject of licentious Allegories is excellently treated in a Dissertation <sup>f</sup> on *Homer's Iliads*, which is one of the best Performances in Poetry and Literature.

#### S E C T. XVIII.

*Whether Women are to be saved according to the Mahometan Religion.*

*Hoornbeck* <sup>h</sup> gives us to understand that *Women are not to be admitted into Heaven*, but very handsome young Virgins to supply the Place of Women: The Author of

<sup>a</sup> *Hyde* in his Notes on the *Turkish Liturgy*, Pag. 21.

<sup>b</sup> In his *Synops. Proposit. Sapientiae Philosophor. Arabum*, Pag. 75.

<sup>c</sup> *Aul. Cell. Lib.* 18. Cap. 2. See likewise *Gronovius* on that Passage.

<sup>d</sup> *Reland*.

<sup>e</sup> See 1 *Cor.* Chap. vi. Ver. 13. *Meat is for the Belly, and the Belly for Meat, but God shall destroy both it and them.* See also Chap. 15.

<sup>f</sup> *Mat.* Chap. xxii.

<sup>g</sup> *Abbot Terrason* is the Author of that Dissertation.

<sup>h</sup> *Summ. Controvers.* Pag. 16.



<sup>a</sup> *Journey to Constantinople*, <sup>a</sup> so curiously written, that *Reland* could never peruse it without conceiving a longing Desire of seeing that great City: This Author, who must have been acquainted with these People, says that, “ The *Mahometans* do not “ allow the Women to pray with them in their *Mosques*, nor to be buried in the “ same Grave; no doubt, says he, because 'tis their Belief that *Women shall not be “ with them in Paradise*, but that instead of them, they shall find young Vir- “ gins infinitely more beautiful and accomplished.” This Expression, *Women shall not be with them in Paradise*, may seem equivocal, being susceptible of this Sense, that though not with the Men, yet they may have there some Apartments for themselves. But *Ricault* <sup>b</sup> is more plain. “ The Women, says he, are brought up in “ Retirement, seldom see any Men, they have no moral Virtue to keep them “ modest and chaste, no Principle of Religion to intice them to good Actions by “ the Hopes of future Rewards in another Life, or to fright them from doing Evil “ by the Dread of future Punishments, they are by Consequence the lewdest Wo- “ men in the World.”

But *Reland* maintains that *Mahomet* has not been so unjust as to exclude Women from Heaven. “ As I was, says he, talking to my Friend *Sikes*, who had often “ been consulted on that Subject both in *Italy* and elsewhere, and wondered so ab- “ surd a Tenet should be laid to their Charge; he told me, that he had long before “ taken Notice of three Passages of the *Koran*, which decides the Question in Fa- “ vour of the Women. The first is Chapter xl. *Whoever shall believe and do good “ Works, whether Man or Woman, shall enter into Paradise*. In the same Chapter “ the Angels pray that God would open the Gates of *Eden*, prepared for the Faith- “ ful, for their Parents, Wives, and Children. *Sikes*'s two other Passages are in the “ Chapter xiii. and in the xvi. to which may be added the Chapter xlviii. and lvii. “ in which it is expressly said that the faithful Men and Women shall enter into “ heavenly Paradise.” *Chardin* <sup>c</sup> likewise, who lived many Years amongst them, frees the *Mahometans* from that Aspersiō, and avers, that they allow Women a Place in Heaven, not with their own Husbands, who will be provided with more accomplished Ladies, but in a separate Place, where they shall enjoy perfect Happi- nefs. The Opinion of some, that Women are not admitted into the *Mosques*, is also groundless: There is a Place allotted for them in their Temples, but where they cannot be seen by the Men, to preserve both the Purity of the Heart, and the Sanctity of the Place of Worship <sup>d</sup>.

#### S E C T. XIX.

*Whether the Mahometans go to Mecca, in order to visit the Tomb of Mahomet?*

A Crowd of Authors aver, that this is the Design of the Pilgrimage of *Mecca*, which all *Mahometans* are indispensably obliged to perform once in their Lives, unless prevented by insurmountable Difficulties. *Grelot* <sup>e</sup> and *Chalcondylas* <sup>f</sup> give a long De-

<sup>a</sup> *Grelot*, Pag. 275.

<sup>b</sup> *Hist. of the present State of the Ottoman Empire*, Lib. 2. Cap. 21.

<sup>c</sup> *Voyage to Persia* by *Chardin*. Tom. 4. of the Edit. in 4to.

<sup>d</sup> *Sigismund Feyerabendt, Histor. Turcic.* Tom. 1. Pag. 87.

<sup>e</sup> *Grelot* in his *Voyage to Constantinople*, Pag. 109.

<sup>f</sup> *Laonic, Chalcondylas, Histor. Lib. 3. Pag. 66, and 67.*

scription of this pretended Tomb, raised by *Kalif Omar* in the middle of the Temple of *Mecca*, and suspended in the Air by the attractive Faculty of a Load-stone placed in the Roof, as the famous Statue in the Temple of *Serapis*; *Suidas*<sup>a</sup>, a Writer of the twelfth Century; *Polydore Virgil*<sup>b</sup>, who pretends also that *Mecca* is in *Persia*, instead of *Arabia* near the *Red-sea*; *Volaterranus* relates, that *Mahomet* foretold to his Disciples, that he should rise again, and go up into Heaven, which they expected for a considerable Time to no Purpose, and were forced at last by the Stench of his Corpse to bury it at *Mecca*, to which all Mahometans resort, as Christians to Jerusalem. *Oforius*<sup>c</sup>, and *Thuanus*<sup>d</sup>, otherwise excellent Historians, and *Theodorus Rickius*<sup>e</sup>, are all unanimous in the same Story. Yet it is undeniably true by the History of *Mahomet*, of which we have given an Account in this Volume, that *Mahomet* was buried at *Medina*, that the Pilgrimage to *Mecca*, the going seven Times round the *Ca'aba*, the running round the Hills of *Safa* and *Merva*, the throwing small Stones in a certain Manner, and at a set Distance, were Ceremonies older than *Mahomet*, which the *Arabians* performed even, as they pretend, from the Time of *Ishmael*. But as we go to Jerusalem to visit the holy Sepulcher of Christ, our Legendaries have fancied the Mahometans go to *Mecca* to visit *Mahomet's* Tomb.

# S E C T. XX.

*Whether the Koran confounds the blessed Virgin Mary, with Mary Sister to Moses?*

*Mahomet* is accused of this gross Ignorance in Chronology, by an anonymous Author amongst the *Saracens* of *Sylburgh*<sup>f</sup>, who relates this Form of Abjuration: *I detest the Imposture of Mahomet, who pretends that Jesus Christ our Lord and God, was born of Mary, Sister to Moses and Aaron. Euthymius Zygabenus*<sup>g</sup>, *John Andrew Maurus*<sup>h</sup>, *Cardinal Cusa*<sup>i</sup>, *Hornbeck*<sup>k</sup>, and many others, reproach *Mahomet* with the same *Anachronism*. This is looked upon as an unanswerable Argument against the Divine Authority of the *Koran*; and it is grounded on a Passage in the 19th Chapter of that Book, where *Mahomet* having given an Account of the Birth of *St. John Baptist*, and of *Jesus Christ*, much the same as we have in *St. Luke*, adds to it several Circumstances, and amongst others, that the Relations of *Mary* met her carrying her Child, and reproached her with it saying, *O Mary, this is a strange Thing, O Sister of Aaron, your Father did not command you to do Evil, and your Mother was not a Prostitute. Mary* upon this made a Sign to the Child to answer for her, and he justified her fully from that Accusation: The rest of the Chapter mentions other Prophets, as *Abraham* and his Posterity, *Moses* and his Brother *Aaron*, *Enoch*, *Ishmael*, &c.

<sup>a</sup> In his *Lexicon* on the Word *Magnetis*.

<sup>b</sup> *De Invention. Rerum. Lib. 7.*

<sup>c</sup> *Oforius* in the 4th Book of his History.

<sup>d</sup> *Thuan. Hist. Lib. 37.*

<sup>e</sup> In *Oratione de Gigantibus*.

<sup>f</sup> *Page. 61. and 82.*

<sup>g</sup> In his *Panopl. Dogmat.* above cited.

<sup>h</sup> In his *Confus. Sect. Mahomet*, *Page. 51.*

<sup>i</sup> *Cribrat. Alcor. Page. 44.*

<sup>k</sup> *Summ. Controv. Page. 128.*

It must be owned, the sacred History mentions no other *Aaron* than the Brother of *Moses*: But then the Blessed Virgin might have a near Relation, such as in those Days were called Brothers of that Name, and the Memory of him reach till the Time of *Mahomet* by Tradition, and be lost since: Might it not be said, as some *Mahometans* do<sup>a</sup>, that *Mary*, Sister of *Moses* and *Aaron* was miraculously preserved to the Time Christ, in order to become his Mother. Moreover *Herbelot*<sup>b</sup> relates “ that the best Interpreters of the *Koran* say, that the blessed Virgin was of the “ Family of *Amram*, Father of *Moses* and *Aaron* by her Mother’s Side, and this “ agrees with the Gospel which attests that her Cousin *Elizabeth* was of the Daughters of *Aaron*; that is, of a sacerdotal Family. They add that her Father “ *Amram* was Son of *Mattheus* (or rather <sup>c</sup> *Matthan*) and by Consequence different from *Amram* Father of *Moses* and *Aaron*; so that in the Opinion of *Musjulmen*, the second *Amram* is the same Person whom we call *Joachim*, St. *Anne*’s “ Husband and Father of our blessed Lady.” This appears evidently from the following Genealogy<sup>d</sup>, in which we find two *Amrams* or *Imram*, the one Father of *Mary*, Sister to *Moses* and *Aaron*, and the other Father of *Mary*, Mother of Christ.

1. <i>Jesus</i> ,	15. <i>Salmon</i> ,	29. <i>Phaleg</i>
2. <i>Mary</i> ,	16. <i>Abuan</i> ,	30. <i>Schaleg</i> ,
3. <i>Imram</i> ,	17. <i>Imram</i> ,	31. <i>Arphaxschad</i> ,
4. <i>Matthan</i> ,	18. <i>Daram</i> ,	32. <i>Sem</i> ,
5. <i>Pbilicos</i> ,	19. <i>Amrou</i> ,	33. <i>Noach</i> ,
6. <i>Jehofca</i> ,	20. <i>Káz</i> ,	34. <i>Lamech</i> ,
7. <i>Afa</i> ,	21. <i>Jebuda</i> ,	35. <i>Metbuschalah</i> ,
8. <i>Abia</i> ,	22. <i>Jacob</i> ,	36. <i>Idris</i> ,
9. <i>Reboboam</i> ,	23. <i>Isaac</i> ,	37. <i>Jared</i> ,
10. <i>Salomon</i> ,	24. <i>Ibrahim</i> ,	38. <i>Mahaleil</i> ,
11. <i>David</i> ,	25. <i>Azer</i> ,	39. <i>Kainan</i> ,
12. <i>Esebe</i> ,	26. <i>Nachor</i> ,	40. <i>Enos</i> ,
13. <i>Oun</i> ,	27. <i>Serug</i> ,	41. <i>Seth</i> ,
14. <i>Zjabaz</i> ,	28. <i>Argou</i> ,	42. <i>Adam</i> .

## S E C T. XXI.

*On two other Anachronisms with which Mahomet is reproached.*

The first is, that in the 29th Chapter of the *Koran*, he says expressly: *We have destroyed Core, Pharaoh and Haman; Moses preached to them my Commandments, they did despise them, they were proud, but they did not escape the Punishment due to their Crimes.* This Madman, says *Peter Cevaller*<sup>e</sup>, places *Haman* in the Time of *Pharaoh*, which is such a flagrant Proof of his Ignorance, . . . . as ought to put him and all his beastly Followers to an eternal Silence. These are hard Words which *Cevaller* and his Commentator *Vivaldo* lavishly bestow on *Mahomet*; but they are not con-

<sup>a</sup> See *Guadagnolus* in his *Apolog. pro Relig. Christ. contra Abmet.* Pag. 279.

<sup>b</sup> In his *Biblioth. Orient.* Pag. 583.

<sup>c</sup> According to the *Taarich* which *Reland* had seen.

<sup>d</sup> This Genealogy is taken Word for Word from the above-mentioned *Taarich*.

<sup>e</sup> In his *Zelus Christi contra Saratenos*, Pag. 137.



vincing Proofs. For how does it appear, that he means here the same *Haman* who is mentioned in the Book of *Hester*? And who can prove that there was not in *Pharaoh's* Time a Man named *Haman*, who gave him bad Advice, Chap. 66. who had Orders to build a high Palace, from whence *Pharaoh* might get to a Place where he should convince of Falshood the God of *Moses*, Chap. 40. who is mentioned also in Chap. 28. as a wicked Minister and Courtier of the Prince, whose History he relates much as *Moses* himself does. Add to this, that all the *Mahometans*, all the Commentators and Translators of the *Koran*, have many Traditions about this *Haman*, and represent him as *Pharaoh's* General. After all, *Mahomet* might mis-call this Man, as he gives to *Pharaoh* the Name of *Walid*, and to several other Persons wrong Names. Such Disputes are trifling, and decide nothing in Controversy.

The second *Anachronism* is charged upon *Mahomet* by *Herbelot*<sup>a</sup>, because he says, that the Successor of *Ezras* was *Simeon the Just*; now this is not true, says *Herbelot*, since *St. Luke* informs us, that this *Simeon* received *Jesus Christ* in his Arms<sup>b</sup> and blessed him. But this learned Man is likewise mistaken, and did not take Notice that the *Jews* themselves give us an Account of a *Simeon* who was High Priest at the Time of *Alexander the Great*.

## S E C T. XXII.

### *Whether Mahomet denied the Death of Christ?*

The Modern *Mahometans* are divided in their Opinion on this Subject, as may be seen in *Pocock's* Observations on the History of the *Arabians*<sup>c</sup>. But as to *Mahomet* himself, though he does not believe that *Christ* was crucified, or put to Death by the *Jews*<sup>d</sup>; yet he plainly asserts that *Christ* died, for in the third Chapter of the *Koran* he introduces *Christ* praying thus; *May the Peace of God be upon me on the Day of my Death, as on the Day of my Birth*; to which God answers, *O Jesus, I shall make you die, and raise you afterwards*. Whatever may be the Sentiments of the modern *Mahometans*, which may be seen in *Maracci*<sup>e</sup>, they swerve from the Doctrine of their Prophet if they deny the Death of *Christ*. Yet *Euthymius* and *Gabriel Sionita*, cited by *Reland*, say that *Mahomet* taught that *Christ* was not crucified, and did not die.

## S E C T. XXIII.

### *Whether the blessed Virgin became pregnant by eating Dates?*

*Bartholomew of Edessa*<sup>f</sup> reproaches *Mahomet* with this ridiculous Accusation; and in Reality the third Chapter of the *Koran* says, that *Zachary* often found in the blessed Virgin's Oratory or praying Place, several Sorts of Meat, which she said God sent her; and in the nineteenth Chapter of the same Book, "remember, says *Mahomet*, what is written of *Mary* . . . . we sent to her our Spirit (or our Angel)

<sup>a</sup> In his *Biblioth. Orient.* Pag. 698. and 787.

<sup>b</sup> *Luke*, Chap. ii. Ver. 25.

<sup>c</sup> *Specimen Hist. Arabum*, Pag. 179.

<sup>d</sup> See the 4th Chapter of the *Koran*.

<sup>e</sup> In the third Part of his Preliminaries to the *Koran*, Pag. 63, 67.

<sup>f</sup> *Bartholom. Edessenus*, Pag. 442. of the *Varia sacra*, published by *Stephan. le Moyne*.

“ in the Shape of a Man ; she was frightened . . . . . but the Angel said to her,  
 “ O Mary, I am the Messenger of your Lord and your God, who will give you  
 “ an active and prudent Son : She answered, how shall I have a Son without know-  
 “ ing any Man ? . . . . the Angel replied, God has said it, the Thing shall hap-  
 “ pen as I told you, 'tis easy to your Lord, and your Son himself shall be a Proof  
 “ of the Almighty Power of God . . . . Then she conceived, and retired for some  
 “ Time into a lonesome Place and felt the Labour Pains near a Palm-tree . . . . But  
 “ the Angel said to her, do not afflict yourself, . . . . Shake the Foot of this Palm-  
 “ Tree, gather the falling Dates, eat them, drink and wash your Eyes, &c.” Now  
 'tis probable the above-mentioned <sup>a</sup> Grecian Writer took the Meats spoke of in the  
 third Chapter for the Dates mentioned in the nineteenth, and after all, neither Pas-  
 sage attributes the Pregnancy of the blessed Virgin to those Meats or Dates ; and  
 though the Impostor *Mahomet* has falsified the History of *Mary*, yet he constantly  
 asserts the miraculous Conception and Birth of Christ, as the Effect of the Almighty  
 Power of God, and of the Operation of his Spirit, for which Reason Christ is called  
 by him *the Word of God*: And this is also the common Belief of the *Mahometans*.  
 See *Warner* <sup>b</sup>, *Hottinger* <sup>c</sup>, and *Sike* in his *Gospel of Childhood* <sup>d</sup>.

## S E C T. XXIV.

*Whether Mahometans reckon Dogs amongst the clean Beasts.*

“ *Mahomet*, says *Euthymius Zigabenus* <sup>e</sup>, abhors only Hogs, and forbids eating  
 “ them : But as to Dogs, Wolves, or any other Beasts, he is not so nice, eat,  
 “ says he to his Followers, what is found upon Earth ; for all Things are clean and  
 “ good.” *Chalcondylas* <sup>f</sup> and others are of the same Opinion.

But this Accusation is also without Foundation. The *Mahometans* abominate  
 Dogs and Hogs, and look upon them as unclean, they are not to touch them, and  
 if they do it, though by chance, they are defiled by it. This is proved by an *Arabick*  
 Manuscript <sup>g</sup>, in which are these Words, “ Whatever has Life is clean, except a  
 “ Dog and a Hog, and what comes from them . . . if either of those Animals  
 “ drink out of any Cup or Vessel, it must be scoured seven Times with clean  
 “ Sand : Whereas any other defiling is remedied by washing it once.” Another  
 Manuscript, which treats of several Points of the *Mahometan* Theology, decides  
 that *all Skins of Beasts become clean and may be used when they are tanned, except the*  
*Skins of Dogs and Hogs.* *Busbequius* <sup>h</sup> likewise assures us, in the Account of his  
 Embassy to the *Porte*, that *a Dog is an unclean Animal* in the Opinion of *Mussul-*  
*men*, and that for this Reason *they keep none.* *Chardin* who lived so long in *Persia* <sup>i</sup>,  
 is also a credible Witness of the same. A third Manuscript, wrote in the same  
 Language, about *sacred Rites*, observed chiefly in their Churches, relates this saying  
 of *Mahomet*, *no Angel comes to any Place where a Dog is.* Indeed some few rich

<sup>a</sup> *Bartholom. Edeffen.*

<sup>b</sup> *Compend. Mohammed. de Christo.*

<sup>c</sup> *Hist. Oriental*, Book 1. Chapter 3.

<sup>d</sup> In the Notes, Pag. 16.

<sup>e</sup> *Panopl. Christian.* Pag. 33.

<sup>f</sup> *Laonic. Chalcondylas de Rebus Turc.* Book 3. Pag. 65.

<sup>g</sup> It is in the Library of *Amsterdam* : *Schaak* lent this and the next mentioned Manuscript to *Reland*.

<sup>h</sup> *Gulielm. Busbequius*, in his *Epist.* 3. *Legationis Turcicae*, Pag. 178.

<sup>i</sup> In his *Travels through Persia.* Tom. 7. Pag. 229. of the Edit. in 12ves.







*B. Ponsse sculp. 1.*

*DGI-GUERDGI ALBANOIS qui porte au Bezestein des Foyes de Mouton pour nourrir les Chats*



Men amongst them keep *hunting Dogs*. But they do not eat Hares, Dogs, Cats, Wolves, or any Animal forbid by the *Mosaical Law*; nor amphibious Creatures, amongst which they reckon Lobsters, all other Fish they eat without Scruple. As to Cats, though they do not eat them, they are very careful to preserve them; they carry them about in the Streets, in the publick Places, in their Walks, even into their Churches to keep from Rats and Mice the rich Carpets on which they kneel.

# S E C T. XXV.

*Whether Mahometans believe it as a Point of Faith, that they may lawfully break Treaties made by them with those whom they call Infidels?*

*Ricault* in his *Ottoman Empire*<sup>b</sup> assures us, that the *Mahometans* “do not think themselves obliged to keep the Treaties or Alliances made with Christians, and have no Regard to Justice or Injustice, when by breaking them, they can agrandize their Monarchy, and by Consequence spread their Religion . . . . They follow, says he, the Example of their Prophet, who did the same at Mecca, when he was forced to raise the Siege of it . . . . He made Peace with the Inhabitants, promised to keep it faithfully, but he took it the Summer following, whilst they trusted to his Word, and had no Suspicion of his Treachery . . . . He gave Leave to all his Followers, in the Book *Kitab Hadaia*, to do the same . . . . Breach of Faith was never publickly allowed till *Mahomet* broached that Doctrine.”

But *Bespier*, who published *Ricault* with Remarks and Amendments, has cleared *Mahomet* from that Imputation: And in Reality the *Koran*<sup>c</sup> says expressly “as to those with whom you shall make a Truce, who perform what they have stipulated, and protect no one to your Prejudice, do you punctually observe, till the Time limited, the Engagements you have entered into with them.” The same is repeated some Verses after. However we must own, that the *Mahometans* hate the Doctrine and the Persons of those whom they call Infidels; that they are not over scrupulous in performing their Treaties with them: But we may also justly censure the Christians, who so often unjustly infringe the most solemn Treaties, both with other *Christians*, and with the *Turks*. Witness *Uladislaus* King of Hungary in the fifteenth Century, who having made Peace with *Amurath* Emperor of the *Turks*, and taken an Oath to keep it faithfully, moreover having given a consecrated Host<sup>d</sup> as a Pledge and Hostage for the Performance of the Treaty, broke it at the Instigation of some Christian Princes; but was defeated, and lost both his Kingdom and his Life: And Cardinal *Julian*, who advised him to that perfidious Breach, was killed likewise<sup>e</sup>.

<sup>a</sup> See in the Print, how the *Mahometans* feed their Cats.

<sup>b</sup> In the 22d Chapter of the first Book.

<sup>c</sup> Chapter ninth of the *Koran*.

<sup>d</sup> *Reland* cites *Leunclavius Pand. Histor. Turcic.* Book 1. Sect. 116. but some Authors deny the giving the Host as a Pledge, though all own that *Amurath* asked it, and that *Uladislaus* took the most sacred Oaths to perform the Treaty.

<sup>e</sup> He fled into a Wood, and was murdered, as the Author of all the Mischief. See *Chron. Turc.* Tom. 1. Pag. 519. Edit. *Wech.* 1584.

## S E C T. XXVI.

*Whether the Author of the Koran contradicts himself with regard to the said Koran?*

Philip Guadagnole in his *Apology for the Christian Religion*<sup>a</sup>, John Andrew Maurus also<sup>b</sup>, accuse Mahomet of saying that God gave him the *Alcorcan*, and in another Place, that he had before given the *Alforcan* to Moses. But this seeming Contradiction is easily reconciled by observing that the Word *Alforcan* signifies any Book whatever, which gives Rules to distinguish Good from Evil. In that Sense the *Torat*<sup>c</sup> or *Pentateuch*, the Gospel and the *Koran*, are all three called *Alforcan*: By Consequence Mahomet might well say<sup>d</sup> we have given to Moses (an *Alforcan*) the Book which distinguishes Good from Evil; and give the same Name to his *Koran* as being in his Opinion the last and best Rule given by God, to distinguish Good from Evil.

## S E C T. XXVII.

*Whether Mahomet has thought that Pharaoh under whom Moses had been brought up, was the same who was drowned in the Red-sea?*

Cardinal Cusa<sup>e</sup>, and a modern Author of a *French History of the Turkish Religion*<sup>f</sup>, tax Mahomet with this Chronological Mistake<sup>g</sup>; but they themselves are mistaken by a false Translation of the *Koran*, "Are you not that Moses whom I have brought up in your Infancy?" Whereas it should be, *Are you not that Moses whom we have brought up in our Bosom?* Such figurative Speeches are daily used in common Conversation, and by all antient and modern Writers. Thus we may say, that we beat the *French* at *Agencourt*, though it happened some hundred Years before our Time: Thus the great Lawyer *Paulus*<sup>h</sup> says, *We have seen the three Horatii Senators at Rome*. Thus *Cicero*<sup>i</sup> comparing the *Greeks* and *Romans* says, *We understand better the Rules of Morality*, &c. where it is plain he means the *Romans* in general by the Word *we*, in Opposition to the *Greeks*.

## S E C T. XXVIII.

*Whether Mahomet placed Mecca in the Country of the Hammonites?*

In the fourteenth Chapter of the *Koran*, *Abraham* begs of God in favour of *Mecca* to protect it, to make it a safe Place of Refuge for all the World, &c. So *Du Ryer* and *Reland* translate it. But as the *Arabick* Word which signifies a safe Refuge, a privileged Place, is *Amin*; the Author of the Version of the *Koran* published in the sixteenth Century, under the Name of *Robert of Retz*, has ren-

<sup>a</sup> Printed at Rome in 1631.

<sup>b</sup> *Confus. Sectæ Mahometanæ*.

<sup>c</sup> *Torat* is the Name which the *Arabians* give to the Law of *Moses*.

<sup>d</sup> See the *Koran*, Chap. 2.

<sup>e</sup> In his *Cribrat. Alcoran*, Pag. 43.

<sup>f</sup> *Michel Baudier*. See his Book, Pag. 499.

<sup>g</sup> See *Exod.* Chap. ii. Ver. 23. by which it appears that the *Pharaoh* who brought up *Moses* was dead.

<sup>h</sup> Lib. 3. *De Petitione hered.*

<sup>i</sup> *Tuscul.* Lib. 1. Cap. 1. nam *Mores & Instituta vitæ* . . . nos & melius tuemur & laudamus.



dered that Word *Aman* or *Ammon*; which the Writer of Remarks on that Version has mistaken for the *Country of the Hammonites*, and reproaches *Mahomet* with gross Ignorance of Geography: As if *Mahomet* could possibly mistake the Place of his Birth, where he had lived so long, which he had conquered, from whence he had made so many Incursions against his Neighbours, and where he had published this very Chapter of his *Koran*, for any other Country: What Man of Sense can believe such an Absurdity?

We must conclude from this, that *Amin* does not mean the Country of the *Hammonites*, but a sure Place of Refuge for all Sorts of Creatures: 'Tis forbid under pain of Death, to kill any Beast, either by hunting or otherwise, even a Worm or Pismire; fishing is allowed, but amphibious Creatures, such as lay their Eggs on Shore, as Geese, Swans, &c. are not to be molested, or shot at under Pretence that they live in Water. The whole Territory of *Mecca* enjoys this Privilege twelve *English* Miles to the North, twenty-eight to the East, thirty-six to the South, and about forty towards the Red-sea. And in order to render this privileged Place more venerable, all *Christians*, *Heathens*, or others, whom soever they look upon as *Infidels*, are not allowed to set their Foot on this Ground, which they pretend *Abraham* designed to be an *Asylum* only for *Mussulmen*.

#### S E C T. XXIX.

*Whether Mahomet contradicts himself in his Koran, by saying sometimes that he could read, and sometimes that he could not?*

*Mahomet*, either out of an affected Humility, or to cheat his Followers, represents himself in most Places as an Idiot who could not read. Yet in the forty-seventh Chapter, the above-mentioned Version of *Robert of Retz* introduces God as saying to *Mahomet*, *God knows what you do, and what you read*: And the said Writer of Remarks upbraids *Mahomet* with this Contradiction; *This is the Man*, says he, *who pretends throughout his Koran that he cannot read, and knows not the Letters*. But the whole is a Mistake of the Version, and of the Annotator; for in the Original *Arabick*, God does not speak to *Mahomet*, but the pretended Prophet speaks to other Men, and repeats to them what he had so often said: *God knows all your Affairs, and all which you do, whether you employ yourself, or take your Rest*. No mention of reading, Who can trust to Translators?

#### S E C T. XXX.

*Whether Mahomet has said in some Places, that he led Men in the Way of Salvation, and at other Times that he did not know whether he and his Disciples were in it themselves?*

*Savanorole* <sup>a</sup> says, "That *Mahomet* contradicts himself grossly, when he declares "that he knows not whether he and his are in the Way to Salvation, and that no Man in the World can understand the *Koran* . . .". The Author of the fourth

<sup>a</sup> In his Commentaries on the Sect of *Mahomet*.

Discourse prefixed to the *Koran* <sup>a</sup>, Cardinal *Cusa* <sup>b</sup>, and the Annotator on *Robert of Retz's* Version, are unanimous in the same Accusation; and upbraid *Mahomet* with Self-contradiction, Madneſs, even Blaſphemy, upon this Account; they cite for Proof, the third and forty-fixth Chapters, but they miſtake the Senſe of both Places. In the third Chapter *Mahomet* ſays, "There is but one living and eternal God. He ſent you the Book which contains Truth, and confirms the former Scriptures . . . The *Old Teſtament* and the *Gospel* . . . but to you he has ſent the *Koran*, which diſtinguiſhes Good from Evil; thoſe who will not believe the Law of God, ſhall be ſeverely puniſhed for it . . . God . . . has ſent you this Book, the Precepts of which are moſt neceſſary; they are the ground Work and Origin of the Law, of equal Purity, and without Contradiſtion: Thoſe who are inclined to ſwerve from Truth, fall into ſeditious and curious Deſires, and would know the true Explication of the *Koran*, which God only is Maſter of. But thoſe who are truly wiſe, ſay we believe in God, all Things proceed from his divine Wiſdom." Again, in the forty-fixth Chapter it is written, as *Reland* tranſlates it, "As for my Part, I know not what is to happen either to you or to me: I only follow what God has revealed to me." Moreover, *Mahomet* faith in ſeveral Places of the *Koran*, that it is a plain Book which brings to Light hidden Secrets, leads Men in the right Way, and brings Salvation to all thoſe who follow his Ordinances. From all which it evidently follows, that *Mahomet* only owned that he could not foretel what was to happen, and that the *Koran* contained many deep Myſteries known to God only; which too curious and inquiſitive Readers endeavoured to fathom, but to no Purpoſe, or rather to their own Perdition.

## S E C T. XXXI.

*Whether the Koran mentions an immortal God and Creator?*

*Bartholomew of Edeſſa* <sup>c</sup> is ſo impudent as to pretend that he has read the whole *Koran* and all the Books of that Sect, and yet insults *Mahomet* in theſe Words: I have not found in thy *Koran* the Name of the Creator, nor that of a rational and immortal God, only the Morning Star, which was the Divinity of the antient Arabians. Yet every Page of that Book contains glorious Deſcriptions of the moſt eſſential Perfections of the Godhead, borrowed from our holy Scriptures. He juſtly blames *Mahomet* for ſwearing by the Morning Star. But the reſt is downright Calumny.

## S E C T. XXXII.

*Whether Mahometans are allowed by their Religion to keep as many Wives as they can maintain?*

*Olerius* <sup>d</sup>, *Peter Gregory* of *Thoulouſe* <sup>e</sup>, and many others, reproach the *Mahometans* with it: *Bayle* <sup>f</sup> and a modern Author <sup>g</sup> ſay the Number is limited; and the

<sup>a</sup> In the Edition published at Zurich by *Bibliander*, Pag. 356.

<sup>b</sup> In *Cribratione Alcorani*. Lib. 4. Chap. 2.

<sup>c</sup> See *Le Moyne* in his *Varia Sacra*, Pag. 324.

<sup>d</sup> In his *Itinerary*.

<sup>e</sup> In his *Syntagma Juris*, Lib. 9. Chap. 2. Sect. 22.

<sup>f</sup> In his *Diſſon. Hiſt. & Crit.* Article *Mahomet*.

<sup>g</sup> *Septem Caſtrenſis* in his Work *de Moribus Turc.* Pag. 24.

last mentioned Writer fixes it to a Dozen. The Truth is, the *Korān* says expressly<sup>a</sup>, *receive in Marriage such Women as you like, two Wives, three Wives, or four at most, if you think you cannot maintain them equally, marry one only.* The Jews, who think Polygamy no Sin, do the same; when they live amongst Christians or other People who allow but one Wife, they marry but one, and have recourse to other Ways of satisfying their Passions. This is also practised by *Mahometans* in their own Country; most of them have but one Wife, but they buy Slaves whom they use as they please, and who are not so chargeable to them as Wives; who must have a suitable Maintenance, certain Honours and Regards paid them, and the Marriage-contract complied with, which is not the Case of the Slaves.

*Mahomet* indeed seems by his Example to have authorised unlimited Polygamy; he had, as some say, seventeen Wives, or twenty-one according to others; the least Account gives him fourteen, though not all living together; but the *Mahometans* pretend this was a peculiar Privilege granted to their Prophet, for the Propagation of the Doctrine he received from Heaven, and accordingly every Tribe out of which he took a Wife embraced his Party, and promoted his Interest. Yet he would now and then play the Hypocrite, as *Reland* observes: He was on the Point of taking a new Wife, but her Father assuring him that *she had never been sick: How then said the Impostor, can I believe she is, or can be agreeable to God, since she never felt any Pain?* This Moderation raised their Respect toward him.

But since we are mentioning *Mahomet's* Wives, it may be agreeable to our Readers to mention the six first which he married, in order to clear up a Passage of *Sylburgh*, which is very obscure, if not intirely corrupted. The first was the famous Widow *Chadisja*, who took him as a Servant when he was twenty-four Years old, sent him into *Syria* about her Trade, and married him a Year after: This Woman was the first of his Profelytes, when being forty Years old, and being grown rich, he left off Commerce, and commenced Prophet. The second was *Sawda*, of whom we have no particular Account. The third *Aischa*, Daughter of the famous *Abubeker*, one of his first Disciples. *Mahomet* married her when she was but six Years of Age; but as Historians relate, bedded her only three Years after. The fourth *Chafsa*, *Omar's* Daughter. The fifth *Om*, *Selma's* Daughter. The sixth *Zaineb*, or *Zenobia*, all which had been married before, except the third.

Now the Passage of *Sylburgh* is in his *Saracénica*, and contains an antient Form of Abjuration pronounced by those who renounced *Mahometism* to embrace Christianity. *I anathematize and detest with all my Heart Zadoza, (it should be Chadisja) and Aize, (Aischa Daughter of Abubeker) and Zaineb and Omceltheim, (Om Daughter of Selma) the first and most execrable Wives of the false Prophets.* Such Abjurations were required, because those Wives and their Tribes had highly advanced the Power of *Mahomet*, and the Propagation of his erroneous Doctrine.

After this short Digression we return to our Subject, the Polygamy of the *Mahometans*: *Ricault*<sup>b</sup> represents these Wives as having no Education, Religion, or Modesty. On the contrary, *Bellon*<sup>c</sup> assures us the Union and good Harmony of all these Wives and Concubines, free or Slaves, Favourites or not, are surprizing: *Wonderful! says he, Envy and Quarrels are banished from Turkish Families.*

<sup>a</sup> Chap. 4.

<sup>b</sup> See the foregoing Sect. 18.

<sup>c</sup> In his *Observation*, Lib. 3. Chap. 8. and 16.



As this might indeed seem strange, and not to be credited upon his bare Word; he alleges several Reasons for it. The first is, That Antiquity and Distinction of Families are not regarded amongst the *Turks*: If a Man should marry first a Duke's Daughter, and afterwards the Daughter of a common Tradesman, both Women are equally treated; both have the same Regard paid them in the House of their common Husband. Both in Men and Women nothing is considered but their personal Merit. *All the Women in the Seraglio*, says a late Author, *are Slaves, and therefore all the Ottoman Princes are the Children of Slaves*. The same happens in *Persia*; The *Sophi* does not make any Marriage-contract with the Woman whom he takes to himself, he makes choice of what Woman he likes best, and like the *Grand Seignior* has a Seraglio, which is increased, or thinned, as he pleases. The Antiquity of this Custom in the *East* is evident from the Book of *Hester*, in which we find that even the chief of those Women, whom they called Queen, and who wore the Crown might be deposed, and another taken in her Stead, without any regard to Country, Family, or Religion, as *Hester* was. No Wonder then that Women submit quietly and peaceably to so antient and so well settled a Custom. This is the first Reason given by *Bellon*.

The second is, That both the Wives and Slaves are the Men's own Property, purchased with their own Money: The more Daughters a Man has in *Turky*, the richer he is, if they are handsome; he need not trouble himself to provide Portions for them, on the contrary he receives rich Presents for parting with them. This makes the Wives more submissive, and not try for Mastery, and often get the better.

A third Reason is, That they have nothing to do but to please their Husbands, bring up the Children, and live peaceably together: The Management of the Household, all Money Matters, the Care of providing all Necessaries belongs only to the Husband; the Women make no Visits abroad, and by Consequence are not exposed to that great Incendiary of all Family Disputes, the Backbiting and idle Stories of their Neighbours; so different are in all Respects the *Mahometan* Customs from ours \*

#### S E C T. XXXIII.

*Whether the Mahometans wash their Faces without proper Precautions?*

*Bartholomew of Edeffa* pretends that the *Mahometans* perform five Times a Day the Ablution mentioned above in the eighth Chapter of the *Mahometan's Catechism*, and that immediately after each Time, with the same Finger they wash their Mouth and Face. This is a senseless Calumny; like other Nations they comply with that animal Function, but when 'tis necessary, and then they carefully wash their Hands from all Filth. As to their Faces, they only wash them before they go to Prayers, publick or private.

\* See the two Prints representing an *Agar*, and the *Grand Seignior* as born from them; to shew that the *Turks* are not displeased at being called *Agarenians*.

## S E C T. XXXIV.

*Whether Moses is a Reprobate according to the Mahometans ?*

This is said by two Grecian Controvertists <sup>a</sup>, who pretend that *Mahomet* in his *Koran* placed *Moses* amongst the *Damned*: But whoever has the least Knowledge of the *Koran*, and has read any Part of it, must know that he is mentioned there with great Respect; and the *Mahometans* look upon him as the greatest of Prophets, next to *Jesus* and *Mahomet*. See in the foregoing Abstract the Article concerning those whom God has sent.

## S E C T. XXXV.

*Whether the Mahometans own only three Prophets, Moses, Christ, and Mahomet ?*

*Volaterranus* <sup>b</sup> maintains the *Mahometans* own no other Prophet, whereas they are rather to blame for admitting so many thousands as may be seen in the said Abstract concerning those whom God sent. They likewise mention in particular six Legislators, *Adam*, *Noe*, *Abraham*, *Moses*, *Christ*, *Mahomet*.

## S E C T. XXXVI.

*Whether according to Mahomet Man was made of a Leech ?*

*Mahomet* in the xcvi Chapter of the *Koran* says, that God made Man of some Blood congealed; so the French Version of *Du Rier*, printed in Holland in the Years 1649, and 1733, renders the Arabick Word, which with a small change signifies also Semen genitale and a Leech. But *Euthymius Zigabenus*, not being acquainted with that Language, has accused *Mahomet* of saying that God made the first Man of a Leech. The same Ignorance has betrayed others <sup>c</sup> to say, that according to *Mahomet*, "A wild Cock and some *Gondies* taught *Solomon* all the Wisdom he was Master of." Whereas the Arabick Word signifies Spirits: Yet to that *Solomon* still is said, in the 27th Chapter of the *Koran*, to have received his superior Knowledge from God. Though it must be owned that same Chapter contains many senseless and absurd Notions.

## S E C T. XXXVII.

*Whether Mahomet denied the Immortality of the Soul ?*

*Polydore Virgil* <sup>d</sup> taxes the *Mahometans* with believing that the Souls do not subsist after Death. But the *Koran* expressly teaches in many Places that the Just and the Wicked shall live for ever; the first in Heaven, where they shall see and love God,

<sup>a</sup> *Euthymius Zigabenus* and an anonymous Author, who wrote *Mahomet's* Life in *Sylburgh's* *Saraceni* Pag. 60.

<sup>b</sup> In his *Refutation of Mahometism* at the End of the *Koran* published by *Bibliander* in the Year 1550.

<sup>c</sup> See *Evodius* in the Acts of the 42 Martyrs, Vol. 6. of *Acta Sanctorum*.

<sup>d</sup> *De Inventionem rerum*, Lib. 7. Chap. 8.

with the utmost Joy and Content, which Dispositions belong only to the Soul, which by Consequence does not die: The Wicked on the contrary shall be tormented in Hell-fire \* without Intermiffion. See the 6th Chapter of the *Mahometan's Catechifm*. However *Polydore* might have heard, that they believe Souls cannot fubfift without Bodies: Whichin Reality is their Opinion, but they at the fame Time teach that after the *Examination of the Grave*, our Souls are received into other Bodies, and kept there till the Day of the Refurrection, when they are to be re-united to their own Bodies: This Opinion, though falfe, is not fo abfurd as that of the *Socinians* <sup>b</sup>, who pretend the Souls are in a State of Sleep and Inaction; as if the Soul, which gives Life to the Body, could not think without it.

## S E C T. XXXVIII.

*Whether Mahomet teaches that whoever kills his Enemy, or is killed by him, is undoubtedly faved?*

*Constantin Porphyrogenet*, a learned Emperor in the tenth Century, tells us in a Book <sup>c</sup> published by *Meursius* above a hundred Years ago, that *Mahomet* opens the Gate of Heaven to every one of his Followers who fhall have killed his Enemy, or been killed by him: *Anafafius* <sup>d</sup> in the ninth Century fays the fame, and the *Chronicle of Theophanes*, who lived in the eighth, contains the fame Accufation. The Truth is, *Mahomet*, being attacked by the inhabitants of *Mecca*, who would have deftroyed him and his Religion, exhorted his Difciples to defend themfelves, to kill them wherever they found them; and promifed them that, if they fell in the Way of God <sup>e</sup> as Martyrs for his Unity, they fhould infallibly enter into Heaven. But he never allowed them to fight and quarrel amongft themfelves: Accordingly we find by *Bellon* <sup>f</sup> and *Chardin* <sup>g</sup>, that they live friendly and peaceably together, and have moral Precepts about forgiving Injuries, though no Ways to be compared to the Commands which we find in the *New Testament* <sup>h</sup>.

## S E C T. XXXIX.

*Whether Mahomet had brought up a Pigeon, to come to his Ear, when in Fits of the Falling-ficknefs?*

The learned Mr. *Ockley*, Profeffor at *Cambridge*, in his *Inftrouction to the Oriental Languages*, Remarks, that even the incomparable *Grotius*, in his excellent Work on the Truth of *Chriftian Religion*, Book the 6th, which is wholly againft *Mahometifm*, relates that *Mahomet* had taught a Pigeon to come to his Ear, in order to perfuade his Followers that he was divinely infpired: Yet this Story is not mentioned in any *Arabian* Author, who certainly would not have omitted a Fact fo much to the Credit of their Prophet. The laborious *Pocock*, who translated the above-

<sup>a</sup> See *Herbelot* in the Article *Gehennem*.

<sup>b</sup> See *Foltelius*, Pag. 501. Edit. *Racov. De Invocat. Sanctior*.

<sup>c</sup> *De Adminiftratione Imperii*, Cap. 14.

<sup>d</sup> *Hiftor. Ecclefiaft.* Pag. 104.

<sup>e</sup> The Way of God, is the Battle againft the Inhabitants of *Mecca*.

<sup>f</sup> *Obferwat. Rerum Memorabil. in Græc. Affa & Egypto, &c. Lib. 3. Cap. 18.*

<sup>g</sup> *Tom. 8. Pag. 204. Edit. of 1711.*

<sup>h</sup> *Mat. Chap. v. Ver. 44. Ephes. Chap. v. &c.*



mentioned Work of *Grotius* into *Arabick*, has omitted that Fable: And in his *Essay on the Arabian History*, he tells us, that being in Company with *Grotius*, he enquired of him, *whether he had found that Story in any Arabick Author, or only in the Writings of some Christian Controversists?* *Grotius* ingeniously owned, *that he had not read any Thing like it in Arabian Authors, but had taken it upon Trust from Christians.* From all which, *Reland* concludes this is only a Fiction to be rejected: So true is this Observation of *Maracci*, " If I was to write the History of *Mahomet* by the Memoirs furnished by Christians, I should deservedly be laughed at by the *Mahometans*. For their Accounts are so widely different from ours, that no one could imagine they are of the same Person; so I shall omit, or only slightly touch what our Authors mention, and stick to what his own Disciples relate: Not out of Regard to their Veracity, or as giving any great Credit to them, as to the History; but because our Design is to convert them if possible, to the Christian Religion, which is more easily and gloriously performed, by using their own Arms, and turning them against themselves. Add to this, that most of the Christian Authors in handling that Subject, have related such ridiculous and ill-grounded Stories about *Mahomet*, which make his Followers laugh, and take Occasion from those childish and unheard of Relations to remain obstinate in their *Superstition*."

## S E C T. XL:

*Whether the Mahometans believe a Plurality of Worlds?*

Notwithstanding the above cited wise Observation of *Maracci*, that learned Author taxes *Mahomet* with teaching a *Plurality of Worlds*, because he gives to God the Name of *Lord of the Worlds*: Which, says he, is the erroneous Opinion of the Manicheans, of *Democritus*, of *Metodorus*, and some other antient Philosophers. And in another Place<sup>c</sup> he accuses him of multiplying Easts and Wests, which, says he, is an absurd Notion derived from the false Opinion of the *Plurality of Worlds*.

But this Expression of *Mahomet* is only a peculiar Way of Speech used by the Jews and other Eastern Nations, to signify the various Kinds of Creatures. When they call God the *Creator of Worlds*, they only mean a World of Angels, a World of Bodies, a World of Men: The *Samaritans* use also the same Expressions, as *Reland* has learnedly demonstrated it, in another of his Works. <sup>d</sup> This is farther proved by an *Arabian* Manuscript, which is a Comment on the *Manual of Borhaneddin*, and vouches that one may reasonably distinguish a *World of Angels*, a *World of Men*, a *World of Genius's*. *Maracci* himself tells us, that *Said Almozaieb*, a *Mahometan* Author, said there are six hundred *Worlds* in the Sea, and four hundred in the Earth; which shews he meant only various Kinds of Creatures: Moreover, the best Versions of the *Koran* into Oriental Languages, such as that in the *Malayan* Tongue, and that of the Island *Java*, translate the said Passages, as *Maracci* has also been forced to do very often, thus *Praise be to God, who is the Lord of all the World, or the Master of the whole Universe*.

<sup>a</sup> In his Preface to the *Life of Mahomet*, Pag. 9.

<sup>b</sup> In his Preface to the Refutation of the *Koran*, Pag. 76.

<sup>c</sup> The same in the same Work, Pag. 121.

<sup>d</sup> See his *Dissertat. Miscellan.* Tom. 2. Diss. 7. 13.

## S E C T. XLI.

*Whether Mahomet borrowed the Circumcision from the Jews of his own Times?*

*Theophanes* in his Chronicle, and *Anastasius* who copies him in his *Ecclesiastical History*, relate that the *Jews* fancied *Mahomet* was the *Messiah*, some of their Chiefs embraced his Religion, but seeing him eat the Flesh of a Camel, they conceived such a Detestation of it, that they returned to *Judaism*: And says *Theophanes*, *those Jews taught us that Mahomet followed several Customs of the Mosaic Law; as the Circumcision and other Ceremonies.* But *Origen*<sup>a</sup> assures us, that the *Ishmaelites* who inhabit that Country (Arabia near which he lived) were circumcised at the Age of thirteen. *St. Jerome* likewise, in his Comment on the tenth Chapter of *Jeremiah*, says, *Most of the Nations about Palestine were circumcised, chiefly the Egyptians, Idumæans, Ammonites, Moabites, and all the Saracenes who dwell in the Deserts.* The learned *Lewin Warner* wrote a Manuscript on the *Customs and Manners of the Arabians before Mahometism*, which has been stoln from the publick Library of *Leyden*: This Book might be of great Use in clearing up the Antiquity of several Rites observed by *Mahometans*, which are thought to be instituted by their Prophet, though they are of a much earlier Date: But since it is lost, our Readers we hope will be pleased with what *Spanheim*<sup>b</sup> copied out of it in his *Introduction to the History of the New Testament*, as to what belongs to the seventh Age.

Having consulted the said Manuscript, he there found, 1°. that the wisest amongst the *Arabians*, and in particular the *Koraismites*, (who called themselves the People of God, as being different from other Nations, and always near the Temple of *Mecca*) adored one only God, held Idols in Detestation, did not eat of the Sacrifices offered to them, and often used this Expression; *Shall I have but one God, or pay my Adoration to a thousand Gods?* 2°. That they had used Circumcision ever since the Time of *Ishmael*. 3°. That many of them believed the raising of the Dead, and a Day of Judgment, in witness whereof they tied a Camel to the Tombs of those they had buried, without giving it any Victuals or Drink; to signify that the deceased should rise again, and ride on a Camel, as the *Arabians* did. 4°. That they earnestly recommended Alms and Works of Charity. 5°. That they often prayed, and constantly turned their Faces toward the Temple of *Mecca*. 6°. That they punctually performed the Pilgrimage of *Mecca*, as they still do. 7°. That they believed the Devils had been changed into Serpents<sup>c</sup> and called the Devil the Serpent, which Name, if we mistake not, is also given him in the *Koran*. 8°. That the most religious amongst them drank no Wine. 9°. That their chief Sacrifice was the first born of a Camel. 10°. That they valued most the green Colour: The white being appropriated to God, whom they called white Face, and the King named a *white Porringer*. 11°. That they were very religious in keeping their Oaths<sup>d</sup>.

<sup>a</sup> In his *Philealia*, Chap. 23.

<sup>b</sup> *Frederick Spanheim* died at *Leyden*, at the Beginning of this Century. He was Professor of Divinity and of Ecclesiastical History, and Library-keeper of that Academy.

<sup>c</sup> They might know by Tradition the Means used by the Devil to tempt our first Parents.

<sup>d</sup> The List of Manuscripts used by *Reland*, we omit as unnecessary.

## A

## DISSERTATION

*On some Precepts, Duties, and several Customs, directly or indirectly authoris'd by the Koran.*

THE foregoing Dissertations are chiefly concerning the Grounds of *Mabometism*. We now enter upon the Manners and Customs in the civil Life, which flow from, or have some Relation to that Religion. We must take Notice that the *Koran* contains some *Negative* Precepts concerning such Things which become evil or scandalous only by the Abuse of them. Such as the forbidding Wine, and other intoxicating Liquors, which seems enforced in several Passages of the *Koran*, for Instance in the second Chapter, where *Mahomet* says expressly, *that the Sin<sup>b</sup> committed by drinking Wine, is much greater, than the Advantage reaped from the Use of it*; and in the fifth Chapter he reckons Wine amongst the *Abominations which are the Works of Satan*. Some have pretended that the Excess only is forbid, but the general Opinion is, that it is not lawful<sup>c</sup> to drink any of those Liquors, and that whoever does it, though never so little, commits a Sin. Those who have performed the Pilgrimage of *Mecca*, are the most scrupulous in this Point, and will neither drink any Wine, nor make it, buy or sell it, or what is necessary to make it, in order to live by the Profits of such a Traffick. Yet all the *Mabometans* are not so exact in observing this Law; and when reproached with the Breach of it by Christians, they use Recriminations, and upbraid us with our Violation of the Gospel Precepts.

Some *Mussulmen* have doubted whether Coffee is not comprehended under the general Denomination of intoxicating Liquors: Because they say, it disturbs the Imagination of those who use it. Be that as it will, Coffee, though now universally allowed in *Mabometan* Countries, has been heretofore forbid, and is now a mere Toleration, not a religious Permission; which nevertheless very few abstain from. But the scrupulous *Mabometans*, whom a judicious Traveller<sup>d</sup> represents as proud Men and full of Contempt for others, (as are most Bigots of all Religions) are still more averse from Tobacco, both because it has the same Effect as Wine and Brandy, and much more upon Account of a pretended Prophecy of *Mahomet*, that “in the latter Days some shall call themselves *Mussulmen* (*Moslems*, that is *Faithful*) without being really such, who will suck in through a Pipe, and blow out the Smoke of a Plant called *Tobacco*.” This Qualification of *false Brethren* could not but render

<sup>a</sup> The first Part of this Dissertation is extracted out of *Sale's* Preliminary Discourse, which contains many curious Observations.

<sup>b</sup> See the *Latin* Translation of the *Koran* by *Maracci*, and that into *English* by *Sale*.

<sup>c</sup> See *Chardin*, Tom. 4. Pag. 148. of the 4to. Edit. in 1735. *Thevenot* says the *Turks* think it a Sin to wear Clothes spotted with Wine.

<sup>d</sup> *Ricault* in the 25th Chapter of the second Book of his *State of the Ottoman Empire*.



Tobacco odious to scrupulous People; yet the constant Practice is for Coffee and Tobacco, without which no Treat is thought completely polite in the *East*, and the *Persians* in particular say that Tobacco is to Coffee, as Salt to Meat.

The same *Rigorists* condemn also the Use of *Opium*, or *Heng*,<sup>a</sup> or *Treacle*, though nothing is more common. But as we have observed before<sup>b</sup> Policy as well as Religion, might induce *Mahomet* to forbid whatever may occasion Drunkenness, or disturb the Brain: The *Korah* does not mention Tobacco, or *Opium*,<sup>c</sup> or *Heng*, but as they produce the same Effects as Wine, are apt to cause Quarters, neglect of their Duty, several Irregularities, and shameful Disorders; all these Reasons prove the Necessity of abstaining from all such Liquors or Drugs. Upon the same Account the *Jews* (from whom, and from the antient *Arabians*, the *Magi* and the *Christians*, *Mahomet* has borrowed many of his religious Precepts) did not allow the Priests to drink Wine when they were to officiate in their Turn. Not to mention the *Nazarenes*, the *Rechabites*, or even some *Christians* in the first Ages, who condemned the Use of Wine as sinful.

The second and fifth Chapters of the *Koran* forbid also Games of Hazard, under the general Denomination of *Al Majfair*, which strictly means the Art of Divination by Arrows. *Herbelot* in the Article *Acdah*, Sale in his *Preliminary Discourse*, Pag. 124, and 126. and *Pocock* in his *Specimen*, *Hist. Arab.* Pag. 324. give an Account of this Custom; but not to our present Purpose since it was abolished by *Mahomet*. We must only take Notice that this Kind of Witchcraft is very like *Rhabdomancy*, that is the Art of Divination by Rods, and is mentioned in the Prophecy of *Ezekiel*<sup>d</sup>, which is an evident Proof that both the *Arabians* and their Neighbours undertook no Affair of Moment<sup>e</sup> without consulting their Arrows. *Mahomet* forbid all these Customs, with an Intent, as he said, to take away all Superstition. But others have come in their Places, as may be seen in<sup>f</sup> *Chardin* and *Thevenot*<sup>g</sup>, and which are too many to find room in this Work. For the Eastern Nations are still more infatuated than those of *Europe*, by Prodiges, Charms,<sup>h</sup> Enchantments, Astrology, Amulets, Talismans, derived from the antient *Arabians* and *Chaldeans*, and taken up by *Mahometans*. The *Persians* have also a great Veneration for old Trees<sup>i</sup>, such as we see amongst the antient *Heathens*, where Oracles were given, and Idolaters met to worship their Gods.

Now to return to the Games of Hazard; they were likewise prohibited under the Name of Superstition, to remove all Occasions of Quarrels and Cheating, which generally accompany those Diversions, and may be thought of more dangerous Consequence in those hot Climates. However the Civil Law enforces the Authority of *Mahomet* and of the *Koran*, insomuch that Games of Hazard are in Disrepute,

<sup>a</sup> Some pretend that this *Heng* or *Benge*, or *Benghe*, is *Hen-bane*, or *Hogs-bane*; but the *Arabians* give that Name to *Hemp Leaves* preserved and to *Treacle*, which they use as much as the *Hen-bane*, and are of a stupifying and soporiferous Quality.

<sup>b</sup> See above in the *Mahometan Catechism*.

<sup>c</sup> In *Persia* and *Arabia*, *Opium* is pronounced *Amphionn*, those who take it, or *Benge* or *Treacle*, are called *Theriaki*, which signifies also a *Deboshee*: A *Mahometan* Preacher inveighed strongly against those Drugs, some of which in the Heat of the Discourse dropt out of his Bosom. The Application is easy.

<sup>d</sup> Chap. xxi. Ver. 26.

<sup>e</sup> *Pocock* in his *Specimen*, *Hist. Arab.* Pag. 327.

<sup>f</sup> In his *Voyages*, Tom 4. Pag. 148. Edit. in 4to. of 1735.

<sup>g</sup> In his *Voyages*, Book 1. Pag. 112. Edit. of 1727.

<sup>h</sup> See *Chardin* in his *Voyages*, Tomb. 2. Pag. 57.

<sup>i</sup> They pray, put up Lights, hang their Clothes, spend the Nights under those Trees, and the Sick devote themselves to the Saints, who, as the *Persians* say, inhabit there.









and the Testimony of those who are addicted to them, is of no force <sup>a</sup> in Courts of Justice.

Most of the *Mahometan* Doctors allow the Game of Chess, as depending wholly upon Industry and Cunning, but they forbid playing too long at it, or for Money, or laying Wagers about it, or at the Hours appointed for Prayer: These Restrictions are observed more exactly by the *Turks*, than by the *Persians* or *Moguls*. Some are of Opinion, that *Mahomet* forbids Chess, under the Name of <sup>b</sup> *Images*, because amongst the *Arabians*, as with us, most of the Pieces represented Men, Elephants, Horses, Camels, &c. others think *Mahomet* put that Restraint only upon the Pawns, which in *Turky* are made quite plain: But the *Mahometans* generally abstain from Play more easily than from Wine, chiefly in *Persia*, where Drunkenness prevails as much as in *Russia*, or *Germany*. Yet some Writers assure us, that the *Turkish* Mobility is much addicted to Gaming.

This Subject naturally leads us to give an Account of the Diversions and Exercises used by *Mahometans*; but not to exceed the Limits of this Work, we shall only mention those, which have some Relation to Religion by the good or bad Use made of them, or even are admitted as a Part of their religious Ceremonies. Such are *Poppet-shows*, with which the *Turks* entertain their Guests in private after their Meals <sup>c</sup>, notwithstanding *Mahomet's* Prohibition of Images. This Diversion is publickly exhibited in the *Rhamadan* when the Hour of fasting is past: For then they allow themselves as much sensual Pleasure, as the Christians do in the *Carnival*, or the Heathens during the Solemnity of their *Saturnalia*, the two last Days of which were spent in *Poppet-shows* <sup>d</sup>. "The *Jews*, says *Thevenot*, are commonly employed in giving " that Diversion, . . . they place themselves in the corner of a Room, hang before them a large Carpet, the Top of which is cut in the shape of a square Window, covered with a white Cloth, behind this they light many Candles, and between twixt them and the white Cloth, they represent the Shape of various Creatures, " either with their Hands, or by some Figures, which they move to and fro so dexterously, that they are more diverting than our *Poppet-shows*: At the same Time " they sing either in the *Turkish* or *Persian* Languages shameful lascivious Songs." They have also Jugglers, Quacks <sup>e</sup>, and publick Dancers of both Sexes, called *Tchinguis* <sup>f</sup>, which are represented in the Print here placed. Dancing has certainly no essential Influence on Religion; one of the greatest Men amongst the *Heathens* <sup>g</sup> affirms, that no sober Man dances; most Nations, though they are diverted by that Exercise, at the same Time are unanimous in despising those who have no other Way of earning a Livelihood: The *Turks*, *Persians*, <sup>h</sup> *Moguls*, as well as the *English*, *French*, and other Nations of *Europe*, look upon Dancers by Profession, as People of loose Lives and Morals: Yet it must be owned, that those Disorders are not always the Consequence of dancing; and several Nations have made use of it in their religious Worship <sup>i</sup>. Poetry and Musick raise the Affections of the Soul, and animate it, both to speak and act with Zeal and Fervour, which na-

<sup>a</sup> At least the *Rigorists* pretend such Witnesses may be rejected.

<sup>b</sup> In the above cited fifth Chapter of the *Koran*, where Wine, Hazard, &c. are forbid.

<sup>c</sup> *Thevenot*. Tom. 1. Book 1. Chap. 25. of his *Voyages*.

<sup>d</sup> *Sigillaria*. See *Suetonius* and *Macrobius*.

<sup>e</sup> See *Chardin*, Tom. 3. of his *Voyages*.

<sup>f</sup> See *Thevenot* above cited.

<sup>g</sup> *Nemo saltat sobrius*, said *Cato*.

<sup>h</sup> *Chardin* above cited says, That in *Persia* Women only dance, and the Men sing to them:

<sup>i</sup> So *David* danced before the Ark.

turally shews itself in the Tone of the Voice, and measured Situation or Motion of the Body<sup>a</sup>. Nothing therefore but the Abuse has rendered dancing contemptible amongst *Mahometans*, who nevertheless admit it in their Religion; as appears by the *Turnings* of their *Dervises*, which most Travellers<sup>b</sup> represent as a solemn Act of Worship performed every *Tuesday* and *Friday*. The Superior of these *Dervises* preaches a Sermon on some Text of the *Koran*, which is followed by some Prayers out of the same Book, sung by all of them together: Then having made a low Bow to the Superior, they begin to dance, or turn about<sup>c</sup>; whilst some play on the Flute, or other Instruments: This Ceremony was invented, says *Thevenot*, by one *Mewlana*, whom the *Dervises* honour as a great Saint: And *Ricault* assures us, that this Man, whom he calls<sup>d</sup> *Mevelava*, by a Miracle turned fourteen Days together without resting or taking any Nourishment, whilst another *Dervois*, named *Hamzé*, his Companion, played on the Flute: After which he fell into an Extasy, and received wonderful Revelations, and was very instrumental in founding the Order of *Dervises*. The Flute is, they think, a sacred Instrument of Musick, sanctified by *Jacob* and other holy Shepherds of the *Old Testament*, who made use of it: Yet the *Rigorists* condemn both the Dance, and Instruments of Musick, as contrary to Religion.

As to the Distinction of Meats, we shall only add to what has been said before, that the *Koran* in several Places<sup>e</sup> forbids Blood, and the Flesh of Beasts, either offered to Idols, or which died naturally: And some *Mussulmen*, are so cautious in that Point, that unless the Butcher<sup>f</sup> pronounces the Prayer *Bismill'ab*, or in the Name of God, &c. whilst he kills any Beast, they do not think it lawful to eat of it.

Usury is also condemned in the second Chapter of the *Koran*,<sup>g</sup> and ranked amongst the most enormous Sins. *Mahomet* does not allow it, as the *Jews* do, even towards Infidels: Yet there are some *Mussulmen*, who are Usurers and Extortioners, and give what Interpretation they think fit, in order to elude the Precepts of the *Koran*, as too many Christians do with respect to the Gospel. The same Chapter which forbids Usury, enjoins Mercy and forbearing with a Debtor, who is not able to pay, without depriving himself of the necessary Means to subsist himself or Family; in which Case *Mahomet* orders his Followers not to begin any Prosecutions for such Debts, but to reckon them as an Alms given to the Debtor. He may have borrowed this from the Law of *Moses* and of *Christ*, and the Dictates of Humanity may also have inspired him to make that Law, both to avoid merciless Law-suits, and to prevent his Subjects from being ruined. So we see the *Romans*, who lived before the Gospel, and were but little, if at all, acquainted with the Law of *Moses*, had such an Abhorrence of Usury, that they obliged Usurers to restore four Times as much as they had thus unjustly gained<sup>h</sup>: Whereas Thieves were only condemned to pay double what they had stole. Prudence and Equity convinced them, that an Usurer was more pernicious to Society than a Thief, for Reasons easy to be guessed.

<sup>a</sup> Such was the *Chorus* in antient Plays.

<sup>b</sup> *Thevenot* Book 1. Chap. 40. *Ricault* Book 2. Chap. 13. and *Tournefort* in his Letter 14:

<sup>c</sup> See the Print here annexed.

<sup>d</sup> *Bespier* says that *Mevelava* is a Corruption of *Mewlana*, and signifies any religious Superior. See hereafter what we shall say of the *Dervises*.

<sup>e</sup> Chap. 2. Chap. 5. Chap. 6. and Chap. 16. in the two last *Mahomet* excuses those who are forced to eat.

<sup>f</sup> See *Sale* in his Notes on Chap. 2.

<sup>g</sup> And in the 3d Chapter which forbids Interest upon Interest.

<sup>h</sup> *Majores nostri*, says *Cato*, . . . . in legibus posuerunt furem dupli condemnari, fœneratorem quadrupli.





*DERVICH ou Moine Turc qui tourne par devotion. ||*



*SAKA Charitable Derviche qui porte de l'eau par la ville et la donne par charité.*



*TURC qui fait sa prière.*

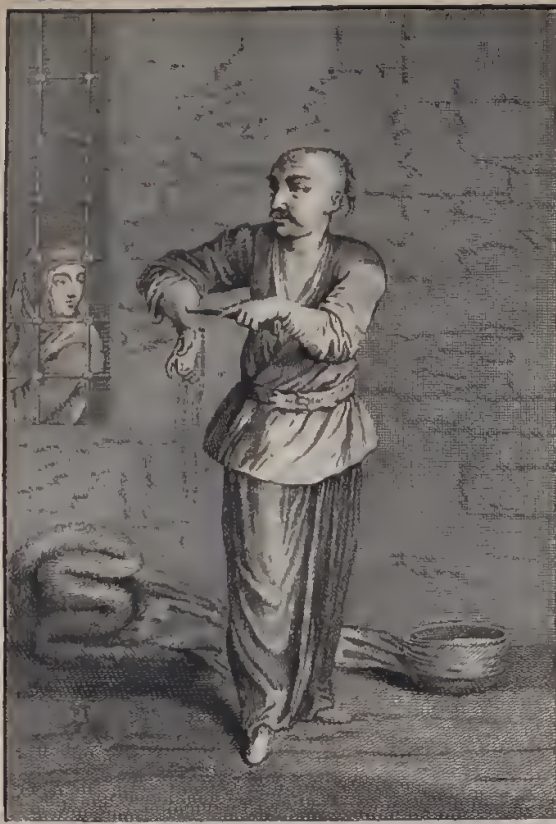


*DERVICH des Indes.*









*AMANT TURC qui se castrise le bras devant sa Maîtresse pour preuve de son Amour .*



*ENFANT TURC que l'on mène à la Circoncision.*



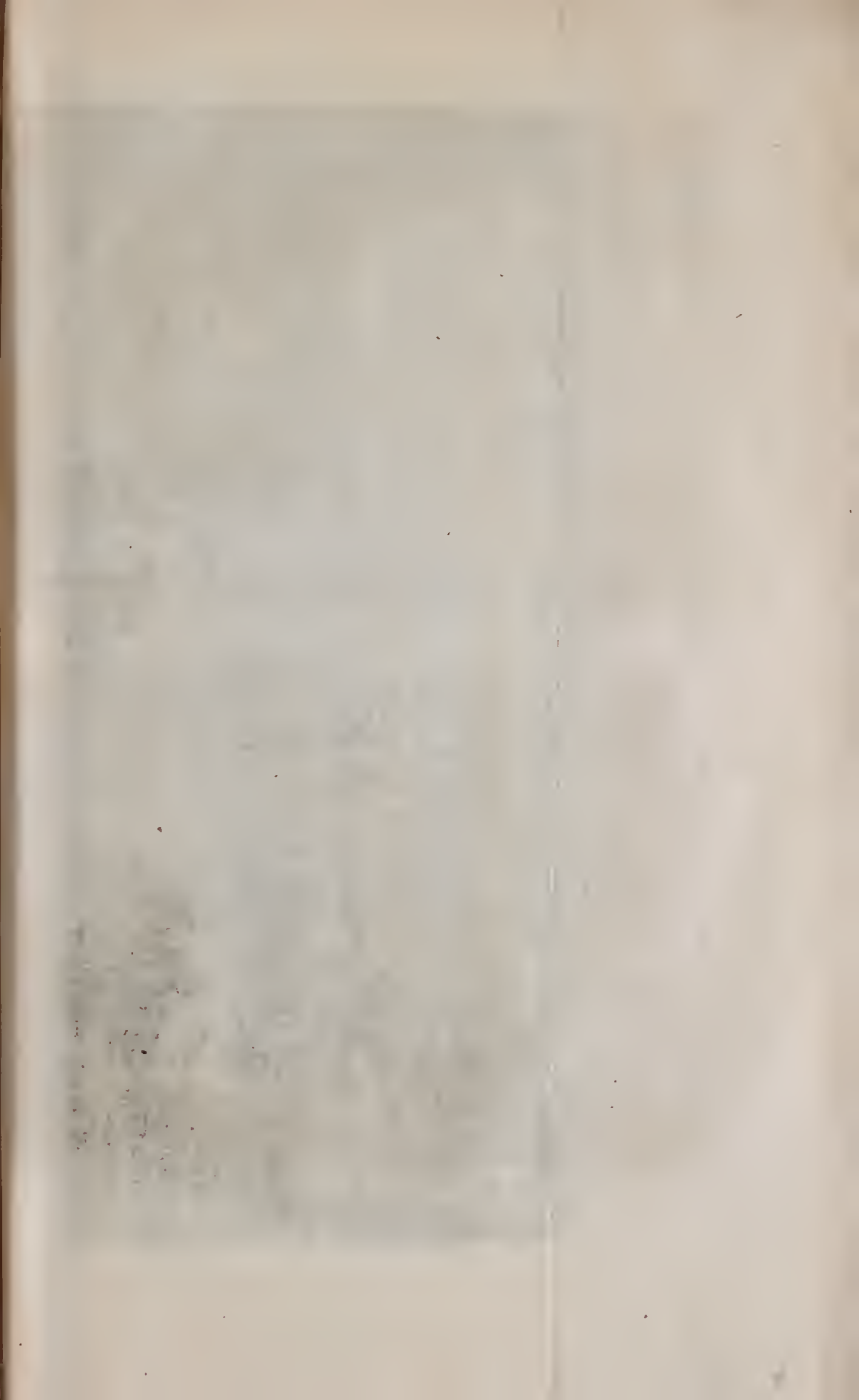
*Il faut être dans 1731*

*TCHINGUI Danseur Turc .*



*TCHINGUIS ou Danseuse Turque .*









D. Tournier delin.

MARIAGE TURC.



The same Sentiments of Humanity, and the common Good of Society, prompted *Mahomet* to abolish the barbarous Custom of the *Koraishites* and other *Arabians*, to bury Girls alive; which they pretended was in order to prevent the Shame which they might cause to their Parents by an evil Conduct, and the Slavery and Miseries to which they were exposed: Moreover, they had no Regard for Women, but upon Account of Propagation and Pleasure, and looked upon their Birth as a Misfortune, their Death a Happiness. Therefore when a Woman was in Labour, she was led to a Grave, and if delivered of a female Child, it was thrown in: Others say it was done with more Decency; however they were the Victims of these false Reasons, or of some unknown Superstition<sup>b</sup>.

The *Chinese* still take the Liberty of killing their Children, Girls especially, when they cannot maintain them, but this they seldom do to Boys, because they say, with all other Nations, that Men are the Strength of a State: *Polidippus* likewise, a *Grecian* Poet, informs us, that "a Father, though ever so poor, breeds up his Sons, but though in the greatest Affluence, he cruelly exposes his Daughters."

As we have treated at large in the foregoing Dissertation, of the Polygamy of the *Mahometans*, we shall only observe, that the Countries, in which it is allowed, are generally less peopled, than those where the Laws oblige Men to rest satisfied with one Wife at a Time<sup>c</sup>: And that the *Mussulmen* are the most passionate Lovers, exceeding even *Don Quixot* in their Adventures<sup>d</sup> and the Dangers they run for the sake of their Mistresses, whom they endeavour to convince of their Love by cutting and flaying their own Bodies<sup>e</sup>; though at other Times they are brutish and tyrannical.

This mention of Polygamy naturally draws on a Description of their Marriages: This Ceremony is in high Esteem amongst the *Mahometans*<sup>f</sup>; yet it is not celebrated in the Presence of the Priests, nor an Act of Religion<sup>g</sup>, as with the *Jews* and *Christians*, and heretofore with the *Romans*<sup>h</sup> and *Grecians*. The *Cadi* or civil Judge gives it a Sanction; "as to an Act purely relating to Society, which is not valid without his Presence. . . . The Husband acknowledges that he has obliged himself to marry such a Woman, to give her such a Dowry, to dispose of at her Pleasure in case of Divorce." The Woman is not present at this Acknowledgment; but the Father, or some of the Relations, assist at it: Which being done, the Husband takes Possession of his Wife, who is brought to him under a Canopy veiled, accompanied with Friends, Relations, Slaves and Musick, as represented in the Print. All these Ceremonies having been treated on at large by all Travellers, we shall only mention some particular Points worth Notice.

1. *Ricault* says, that "Wives are not jealous of Concubines, if they are not deprived of the Right which they claim, and the Law gives them, to be admitted once a Week to their Husbands Beds: On Failure of this, they may demand it on the Thursday Night of the following Week, and even go to Law

<sup>a</sup> Perfume and adorn her, &c. says *Poetick* in his *Specimen*, Pag. 336.

<sup>b</sup> Thus the *Egyptians* buried Girls alive every Year, that the Nile might kindly overflow the Lands. The *Perfians* did it to Boys and Girls. The *Romans* to a Gaulish and to a *Grecian* Man and Woman.

<sup>c</sup> *Ricault*, Book 2. Chap. 21. speaks of the ill Consequences of Polygamy, and is of Opinion that jealous Women give to their Rivals Things to make them miscarry.

<sup>d</sup> See the *thousand and one Nights*, and other Oriental Romances.

<sup>e</sup> The Print here represents a *Turk* doing this. See *Salé* on Chap. 12.

<sup>f</sup> See *Ricault* in the Place above cited.

<sup>g</sup> Yet *Tournesfort*, Let. 14. Says the Marriage is blest by the *Imam* or Priest.

<sup>h</sup> The *Romans* made Vows and Prayers, the *Greeks* offered Sacrifices to *Venus*, *Juno*, &c.

<sup>i</sup> *Ricault*, *Tournesfort*, *Thevenot*, *Chardin*, *Olearius*, and others.



"with their Husbands if they do not grant it . . . If any are so bashful, as to neglect this publick Way of obtaining Justice, they endeavour to find out some other Way of recompensing that Loss<sup>a</sup>."

2. Chardin<sup>b</sup>, having mentioned the Age at which Boys and Girls are set free from Tuition in *Persia*, relates that the Judge asks the Boy<sup>c</sup>, *Whether the Devil has jumped upon his Body*: To which he replies, *More than once*. We mention this only, because some are so foolish as to ground upon this silly Custom their Opinion, that the Devil, in the Form of a Serpent, excited those carnal Motions in our first Parents, which they pretend was the Cause of their Sin.

3. Most Travellers affirm, that the *Turks* have a kind of half Marriage, called *Cabin*; which consists in taking a Wife for a Time limited. This Agreement is made before the Judge, who, in the Presence of the contracting Parties, writes it down, and the stipulated Sum of Money is paid to the Woman when the Time is elapsed. Such Marriages were in Use amongst the *Romans*, and are so still in *China* and both *Indies*. The *Turks*<sup>d</sup> reproach also the *Christians* with them, and it must be owned, this infamous Practice is but too common amongst *Catholicks* and *Protestants*<sup>e</sup>.

4. Ricault mentions likewise a Marriage allowed to *Eunuchs*, who may keep several Women: <sup>f</sup> But to omit these Ahominations,

5. The *Mahometans* are allowed to make use of their female Slaves; and here we must take Notice, first, that *Mussulmen* may marry Women of any Religion, the Tenets of which are written: And secondly, That all the Children, whether by Wives or Slaves, equally inherit their Father's Substance; if by Will or otherwise the Father has declared them free, for want of which, the Children of a Slave still remain Slaves to the eldest Son of the Family.

6. Thevenot,<sup>g</sup> who is an exact and judicious Traveller, writes, "That the *Turks* never marry their Relations, unless they are more distant than eight Generations."

7. The same, and most Travellers witness, that the *Mahometan* Women study to embellish themselves by all the Arts in use amongst our *European* Ladies; false Hair, Paint,<sup>h</sup> rich Clothes, often to the Ruin of their Husbands and Families. These Particulars are to be found in Books which are very common, to we shall only set before our Reader's Eyes, Prints which represent a *Persian*, *African*, and *Arabian* Man and Woman.

8. The forementioned Liberty, to sue for the Marriage-duty, the Dowry stipulated to be given to Wives after a Divorce, are not easily reconciled with the retired Lives Women lead, nor with the general Opinion of the *Mahometans*, that Women are but half rational, and made for the Use of Man, as a Horse: But in most Countries and Religions the Law is widely different from the Practice.

<sup>a</sup> See the History of *Thamar* in the Book of *Genesis*.

<sup>b</sup> In the 3d Vol. of his *Voyages*, Chap. 17.

<sup>c</sup> He adds that the *Mahometan* Priests ask the young Man *whether he has the Water of Man upon him*? This needs no Interpretation.

<sup>d</sup> *Tournesfort*, Let. 14.

<sup>e</sup> How many Travellers of all Religions do the same? How many in all Countries that are not Travellers?

<sup>f</sup> See Belspier's *Remarks upon Ricault*, Pag. 373. See *Juvenal*. Satyr. vi.

<sup>g</sup> In his *Voyages*, Book 1. Chap. 41.

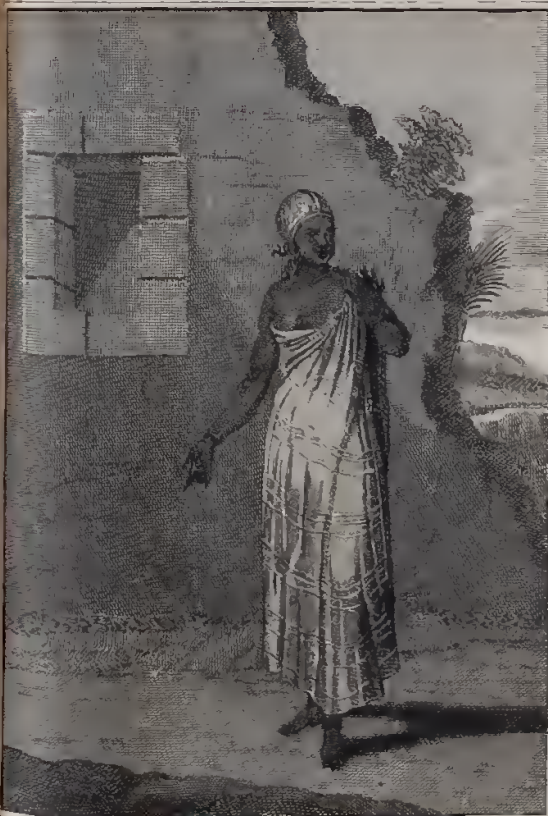
<sup>h</sup> They call it *Surma*.



*AFRIQUAINE en habit de Cérémonie.*



*AFRIQUAINE en deshabille.*



*FEMME MORESQUE.*



*FEMME d'AFRIQUE allant par les rues.*









*FEMME PERSIENNE*



*PERSAN*



*A. Ponceau del. 1791*

*ARABE du Desert.*



*HABILLEMENT des principaux Barbaresques*





9. The *Koran*<sup>a</sup> inveighs strongly against Adultery, and orders that a Husband, who accuses his Wife of that Crime, and does not prove it, shall be bastinado'd. When there are no Proofs nor Witnesses, as we are informed by Travellers<sup>b</sup>, the Husband swears five Times that what he alledges is true, and to the last Oath adds a Curse, wishing he may be cursed by God and Men if he lies : On the other side the Woman is believed, if she swears as often, and adds to the last Oath a Prayer, desiring God to destroy her, if her Husband speaks Truth. This is a Privilege which no doubt will seem extraordinary, even to many Christians. However if the Adultery is fully proved, the Husband has her Life in his Power, and if revengeful, puts her in a Sack full of Stones, and drowns her ; so says *Tournefort* : But then he adds, that “ they are so cautious in their Amours, that few die in the Water, “ and if the Husband spares their Lives, they are happier than before, because she “ is obliged to marry her Gallant . . . who, if a Christian, must embrace *Mahometism* or die.” As to the Adulterer, he is often condemned to ride on an Ass, with his Face towards the Tail, which he holds as a Bridle. He is crowned with Tripe and Guts, and has a Neckcloth of the same, and at last is bastinado'd upon the Reins and the Soles of his Feet.

10. The jealous Care with which the Women are kept by Eunuchs, who though incapable to please them are scarce permitted to look at their Prisoners, is mentioned by all Travellers, and our Readers may consult *Tournefort*<sup>c</sup> to see the Precautions and Formalities used, in bringing a Physician to them when they are sick.

We must not omit the curious Particularities related by <sup>d</sup> *Ricault*, when the Princesses of the Ottoman Empire are married to some powerful great Man ; this pretended Honour is the Effect of the Jealousy, which the Emperors of *Turky* conceive of their Power, and the Forerunner of their Ruin. Let us hear *Ricault*. “ When “ the *Grand Seignior* is apprehensive of the great Power of a Bashaw, he makes “ him marry one of his Sisters, or Relations, under Pretence of doing him more “ Honour : But instead of being greater, he becomes the most abject Slave, to the “ Pride and Tyranny of a Woman who treats him like a Footman : Yet he dares “ not refuse or seem to undervalue this Token of his Master's Favour : He must resolve to devote himself wholly to her, and renounce all other Wives or Slaves, who “ might draw off any Part of his Love : If he has already a sweet tempered Wife “ and Children by her who engage his most tender Affection, he is obliged to turn “ her out of his House, and every other Person who might be displeasing to this “ Sultana yet unknown to him. If before the Wedding she sends to ask of him “ Money, Jewels, rich Furs, he must send them to her with a shew of Pleasure “ and Thanks, this is called *Agbirlic*. He is moreover obliged to settle upon her “ what Dowry the Match-makers are pleased to appoint. This Dowry or *Cabin* “ been stipulated before a Judge, he is led by a black Eunuch to the Sultana's “ Chamber to give her Thanks. When he enters the Room, she draws her “ Dagger, and haughtily demands who made him so bold as to approach her : He “ answers with a profound Respect, and shews to her the *Emmery Padjchab*, or the “ *Grand Seignior's*<sup>e</sup> Order for the Wedding. She then rises, mildly receives him,

<sup>a</sup> See Chap. 4, and 5. with the Notes of *Sale* and *Maracci*.

<sup>b</sup> See *Tournefort* and other Travellers.

<sup>c</sup> The same in the 13th Letter of his Voyages.

<sup>d</sup> In his *State of the Ottoman Empire*, Book 1. Chap. 16.

<sup>e</sup> *Bespier* in his Notes says, that *Padjchab*, or *Padjshab* is King, *Emmery* from the Hebrew *Amar*, Word, literally the King's Word.



“ and allows him to entertain her with more Familiarity : Then an Eunuch takes  
 “ his Slippers and sets them at the Door as a Token of his meeting with a kind  
 “ Reception. A few Minutes after the Bathaw makes a low Bow down to the  
 “ Ground, and drawing back makes a Speech, to testify how happy he thinks him-  
 “ self for the Honour she intends to do him. This being over, he stands silent in  
 “ an humble Posture with his Hands across his Breast, till she orders him<sup>a</sup> to bring  
 “ her some Water. He obeys readily, and kneeling, presents to her a Water-cup  
 “ prepared for that Ceremony: She<sup>b</sup> raises a red Vail embroidered with Gold and  
 “ Silver Flowers which covered her Face, and drinks: Her Women immediately  
 “ bring in a low Table on which are set two roasted Pigeons, and some candid  
 “ Sugar on a Plate<sup>c</sup>. The Gallant desires her to eat, which she refuses till he has  
 “ made her some rich Present. This calms her Anger, overcomes her Modesty ;  
 “ she sits down to the Table, graciously receives from his Hand the Leg of a Pigeon,  
 “ and having eat some, puts into his Mouth a piece of Sugar, then rises and goes  
 “ back to her Place : All the Company withdraws and leaves the new married  
 “ Couple alone for the Space of an Hour, that he may freely converse with her.  
 “ Then his Friends come with Instruments of Musick playing, they invite him to  
 “ come to the Anti-chamber, where he spends the Night with them in drinking  
 “ and Diversion : The Sultana does the same in her Room with her Ladies. At  
 “ last the Princess being tired, goes at Break of Day to<sup>d</sup> lie down in a Bed ex-  
 “ quisitely rich, well perfumed, and every Way fit for the Ceremony. An Eunuch  
 “ gives Notice to her Husband by a Sign, and introduces him without Noise into  
 “ the Bed-chamber. He puts off his upper Garments, kneels for some Time at  
 “ the Feet of the Bed, then growing bolder, raises softly the Covering, softly  
 “ touches and kisses the Feet of the Princess, and slides into her Arms ; she receives  
 “ him with Pleasure, and wishes that God may grant them a happy Offspring.  
 “ In the Morning his Friends come again to conduct him to the Bath, and his  
 “ Spouse presents him with all the Linen requisite in that Place. After this they live  
 “ more familiarly within Doors ; but in publick she is more reserved, and shews  
 “ her Superiority. She wears a *Changiar* or Dagger by her Side, and requires of  
 “ him so many Presents, that soon or late she empties his *Coffers*.”

We must now entertain our Readers with an Account of the Divorces, which  
 so often break their Marriages. *Mahomet* in order to hinder his Followers<sup>e</sup> from  
 putting their Wives away too often, expressly forbids the taking of them again, after  
 a third Repudiation, unless they have been married and repudiated by another Man:  
 This, they say, <sup>f</sup> has had so good an Effect, that very few *Mahometans* are divorced  
 from their Wives, and the Number of those who take them again is still less, by  
 reason of the Shame which is the Consequence of it, because she either has had  
 another Husband ; or as *Ricault* says<sup>g</sup>, she must by the Law be enjoyed by another  
 Man in the Presence of the Husband before he can take her again ; which the Wo-  
 man liked so well, that she would not go to him again<sup>h</sup>. But this is not required

<sup>a</sup> The same says that she speaks in the *Imperative Mood* ; *Bring Water*. (Son Ghetir).

<sup>b</sup> *Bespier* cites a Passage in his Notes on *Ricault*, by which it appears that the Man raises the Vail.

<sup>c</sup> Or a Plate of Sweet-meats.

<sup>d</sup> One of her Women remains, who is called in a Citation by *Bespier*, the Gossip of the Wedding.

<sup>e</sup> See the *Koran*, Chap. 2.

<sup>f</sup> See the 6th Sect. of *Sale's* Preliminary Discourse on the *Koran*.

<sup>g</sup> *State of the Ottoman Empire* cited before.

<sup>h</sup> *Ricault* cites an Example of a Woman, who upon this Trial would not go to her first Husband.

till after the third Divorce called *Ouch-talac*,<sup>a</sup> which *Bespier* explains *three* or *the third Separation*; of which the *Turks* have three different Sorts made before the *Cadi*, and registered by him. By the first the Husband and Wife are parted from Bed and Board; she receiving from him a Maintenance: The second is a total Separation of Body and Goods, the Husband must then give her the stipulated Dowry, after which she has no Claim to his Person or Goods, and may marry another, three Lunar Months after the Divorce, for fear she should be with Child, in which Case she cannot marry, and may even remain in her Husband's House, and be maintained at his Cost till she is delivered. The *Ouch-talac* is the most solemn Divorce, but not practised by the *Persians*.

The Women do not enjoy the same Privilege of parting with their Husbands, unless for want of Necessaries, (as Rice, Coffee, Wood, Money to go to the Bagnio, Flax to spin their Clothes, which the Law supposes they are industrious enough to make) or for not performing conjugal Duty.

Children come next under our Consideration, as being the Fruits of Matrimony. They become Members of *Mahometism* by Circumcision, which they derive from the *Ismaelites*, who as well as the *Jews* descended from *Abraham*, to whom God gave a particular Command of it. The *Jews* pretend that *Adam*, *Moses*, *David*, and other Saints of the *Old Testament*, were by a special Favour of God without a *Prepuce*; and the Disciples of *Mahomet* averr likewise, that their *Prophet* was not inferior to them in that Particular: "But, says *Ricault*, this is not extraordinary "in Countries where Circumcision is practised:" It happens sometimes in other Countries, as we are informed by Anatomists. The *Arabians*<sup>b</sup> believed heretofore that Boys born under the Influence of the Moon, had no Foreskin, and when any such come into the World amongst the *Jews*, they content themselves with drawing some Blood from the Part where it should have been.

The *Turks* do not circumcise their Children till they are full seven Years old, and past that Age,<sup>c</sup> they do it when they think fit. *Chardin* assures us, that the *Persians* perform this Ceremony when the Boys are five or six Years old: But the *Mahometan* Doctors say it should be done according to the Rules, at thirteen, because *Ismael* was circumcised at that Age; or at nine, because Children begin then to discern Good from Evil. However this is not performed in the same Manner as by the *Jews*; it is done by a Surgeon, not by a Priest: God ordained it as a *Sign or Seal of the Justice obtained by Faith*<sup>d</sup>, but setting aside religious Notions, Circumcision is, and has long been, judged necessary in those hot Climates, both because their Foreskin being very long, becomes a Sink of Dirt and Uncleaness, and is thought by them to be an Obstacle to Generation.

The Day of Circumcision is a Day of Joy for all the Relations of the Child. He is carried on Horseback with Kettle-drums and Tabors sounding, dressed in his best Attire, followed by his School Companions, who pronounce aloud some Passages of the *Koran*. Being brought Home, he is directed to repeat the Profession of Faith,<sup>e</sup> holding up one Finger, and then circumcised. Our Readers have in the

<sup>a</sup> See *Bespier* on *Ricault* at the End of the second Tom. Pag. 684.

<sup>b</sup> *Potock* in his *Specim. Histor. Arab.* Pag. 320.

<sup>c</sup> So says *Ricault*; but *Thevenot* in the first Book of his *Voyages*, Chap. 32. says they circumcise at eleven or twelve.

<sup>d</sup> See *Chardin*, Tom. 2. Pag. 293. *Thevenot* above cited; and *Tournesfort* who enters more into Particulars than the other two.

<sup>e</sup> *St. Paul* iv. Ver. 11. *Signaculum Justitiæ Fidei*.

<sup>f</sup> *There is no other God but God, &c.*

## 115 *On some Precepts, Duties, and several Customs,*

Print a Representation of a Child led to be circumcised. “ When <sup>a</sup> a grown up Person embraces *Mahometism*, he is led on Horseback, carrying in his Left-hand a Dart, with the Point turned towards his Heart, to testify that he will rather suffer himself to be pierced through the Heart, than renounce his new Religion.” But *Tournefort* says they only make their new Converts lift up a Finger, probably out of Contempt for such Persons who leave the Religion in which they were brought up : After all it is likely these Customs vary in different Countries : For at *Algiers* the Renegadoes are <sup>b</sup> circumcised, and led about the Town, as is said before, in the midst of a Guard of *Barbarians* with drawn Scymitars, to let them know, they are to be cut in Pieces, if they shew the least Inclination to return to *Christianity*:

Boys have a Name given them on the Day of their Circumcision, but this Custom is also subject to some Variations. *Tournefort* says the Father gives what Name he pleases to his Child as soon as 'tis born, holding him in his Arms, and lifting him up to offer it to God; after which he puts Salt into his Mouth, and gives him a Name with a Blessing. Superstition creeps in, for in *Persia* several Names taken out of the *Koran* are huddled together, one of which drawn by an Infant, is given to the Child. This we learn from *Chardin*. Another Custom worth our Reader's Notice is, that, by breaking the little Finger, of those who die without Circumcision, before they are buried, they seem to implore God's Mercy upon them. Yet several *Mahometans* do not look upon Circumcision as an indispensable Act of Religion, or necessary to Salvation : Whilst others think this Ceremony confers *inward Faith*, and that God will not hear the Prayers of an uncircumcised Man : Some *Mussulmen* are of Opinion that the Circumcision of the Father has an Influence on his Children, and saves them : Not unlike some rigid *Calvinists*, who think that Children that die without Baptism, are nevertheless regenerated, elected, and saved by the Efficacy of their Parents Faith. We must not omit mentioning the Superstition of some barren Women, who swallow a *Preputium* as an infallible Remedy to become fruitful.

We shall conclude this Subject, with some Remarks on the Birth and Education of Children : Some farther Account of the *Mahometan* funeral Rites, shall put an End to this Dissertation. 1. When the Children of Princes and great Lords are born, the Moment of their Birth is kept very secret, to avoid all Charms and Witchcraft, and to prevent Astrologers from casting their Nativity, and foretelling sinister Events; as if the Life of one Man could depend on the Guesses of another Man, who does not know what is to happen to himself the next Moment : But the *Mahometans* are not the only People, who are biased by ill-grounded Hopes and frivolous Fears. 2. The *Mahometans*, like other Nations, admit of adopted Children : This is very common amongst the *Turks*. The Manner of doing it, is to make the adopted Person put on and go through the Shirt of the Person who adopts him. This Adoption is called <sup>c</sup> *Akbrat*. 3. *Ricault* makes very judicious Reflections on the Education of those who are to serve the *Grand Seignior* : And they may be applied to the bringing up other Children. Next to the chief Points of

<sup>a</sup> This *Ricault* tells us.

<sup>b</sup> *Pitts* in his *Religion and Manners of the Mahometans*, which Book was printed at *London* in the Year 1731.

<sup>c</sup> See *Herbelot* in his *Biblioth. Orient.* on that Word.











Religion; Beauty and Strength of Body are most minded by *Mussulmen*, who are persuaded a deformed Body can but cover a base Soul: The *Indians* even pretend that such Bodies are Prisons, into which Souls are cast for great Crimes committed in a former Life: And most Nations have imbibed the same Idea, or at least, that Beauty is a great Ornament to Virtue<sup>a</sup>. 4. But as the same *Ricault* informs us<sup>b</sup>, this Beauty, and the Love which it occasions, often degenerates into abominable Vices, too common in all Nations antient and modern, even those who are not far distant from the frozen Climates of the *North*.

The Mourning for the Dead begins with such loud Cries and Lamentations made by the Women, as publishes the Death to the most distant Neighbours. In *Africa*, besides these customary Tears and Howlings, they dawb their Faces with Soot and Oil, in which some Blacking has been steeped. Thus thirty or forty Women with dishevelled Hair, and some of them tearing and scratching their Flesh with their Nails or with Needles, enter upon the necessary Preliminaries of a Funeral.

The Custom of making loud Cries, and noisy Lamentations for departed Friends; of rolling in the Dust, or covering one's self with Ashes, &c. is very antient in the *East*; and not much altered amongst the modern Inhabitants of those Countries, as we may learn from the Accounts given by Travellers. Christians are not so boisterous and showy in their Mourning: A long Cloak with a Hatband and black Clothes are the outward Tokens of the Sorrow of a Child, a Brother, a Sister, a Husband, or a Wife, for the Death of a Parent and the other reciprocal Relations; with this only Difference: That Widows mourn for the Loss of their Husbands longer, and in a closer Manner. This Custom is complied with, whether the Sorrow is real or only feigned; in the same Manner as we see those who are met in a Church on some solemn Occasion seemingly praying, and repenting, as to outward Appearance, for fear of being looked upon as wanting Religion, or being Atheists or Infidels. *Thevenot*<sup>c</sup> informs us, that these *Turkish* Women give over crying, when there are no Witnesses of their Tears, being hired for that Purpose, which lasts several Days, and is renewed at the End of the Year. In order to the Burial, the Corpse is washed and shaved, Frankincense is burnt about it, to expel the Devil and other evil Spirits, which, as the *Mahometans* and several other Nations believe, rove about the Dead, no less than about the Living: This Ceremony being over, the Body is put in a Burial-dress without Seam, that it may, as they pretend, kneel with less Difficulty, when it is to be examined in the Grave . . . The Coffin is covered with a Pall, preceded by *Imans* who pray, and followed by the Relations and Friends of the deceased, with the Women who lament and shed Tears<sup>d</sup>. At the Grave the Corpse is taken out of the Coffin, and put into the Ground: The Women stay there to Cry.

“ The Difference, says *Thevenot*, betwixt the Graves of the *Turks* and of the “ Christians in those Countries, consists in a Board, which the *Turks* put over the “ Corpse slanting, so that one End of it touches the Bottom of the Grave, and the

<sup>a</sup> *Gratior & pulchro veniens e corpore Virtus.*

*Virgil.*

<sup>b</sup> See *Ricault* in his *State*, &c. Book 1. Chap. 7. *Thevenot* assures us, this abominable Crime is the Subject of most *Turkish* Songs: The *Grecians* were also guilty of it, as appears by *Anacreon*: It has also found Admittance, even in Wedlock, amongst the *Mahometans*; in which Case the Woman may require to be divorced; and to express the Reason of her desiring a Separation, she turns her Slipper upside down before the Judge.

<sup>c</sup> In his *Voyage*, Tom. 1. Chap. 43.

<sup>d</sup> The Print here annexed represents a *Turkish* Funeral at *Constantinople*.



" other leans against the Top of the said Grave . . . But neither *Turks* nor *Christians* " bury the Dead in Coffins." Moreover the *Turks* place a Stone at the Head of the Corpse, for the Convenience of the Angels who are to examine the Deceased: This Civility paid to them will, as the *Mahometans* superstitiously believe, make them more indulgent: Thus they contradict themselves, Angels they own to be Spirits, yet they put a Seat for them. But God, who is *merciful* to repenting Sinners, is infinitely *just* and severe against Hypocrites.

The Palls are different, and the Tombs variously adorned, according to the Condition and State of Life of the Deceased, Soldiers, or Churchmen, rich or poor. The *Mahometans* Burying-places are by the high Road, " to put Travellers in mind, " says *Thevenot*, to offer their Prayers to God for the Dead, and obtain his Blessing. " For which Reason, those who build a Bridge, or some other publick Fabrick out " of Charity, are likewise buried in, or near them. So many large Stones are " erected in the Churchyards, that a Town might be built with them. After the " Funeral, the Relations and Friends of the Deceased come several Days suc- " cessively to pray on his Tomb, beseeching God to rescue him from the Torments " inflicted by the black Angels; and calling the Deceased by his Name, they say to " him *fear not, but answer them bravely* . . . . On the *Friday* following, Victuals " and Drink are brought to the Grave, of which whoever goes by, may freely " partake <sup>a</sup>."

The *Persian Mahometans* have a strange Notion, <sup>b</sup> that the Angel, who presides at the Birth of Children, mixes some Earth with the Matter of which they are made, and introduces it into the Mother's Womb, at the Instant of the Conception; from whence they conclude, that every one must endeavour to die in the same Place, from which the Angel took that Earth. They have a more rational Custom grounded on Principles of Humanity, which is, that whoever meets a Funeral must accompany the Corpse, and even help to carry it, if their Help is wanted.

The said *Persians* have retained in their Mournings that old Ceremony of tearing their Clothes to testify their Grief; and what is much more commendable, they give Alms during seven Days. But for the Satisfaction of our Readers, we shall present them with an Abstract of the Account, which *Chardin* gives, of what is practised by the *Persians*, from the Death of the sick Person to the End of the Mourning for him.

" At the first Signs of an approaching Death small Lamps are lighted on the " Terrass or flat Roof of the House; this puts the Neighbours and Passengers in mind " to pray for the sick Person. *Molla's* or Priests are sent for; they preach Repen- " tance to him, mentioning all the Sins of which he may have been guilty. He " answers *Tubé*, that is, *I repent*, to each Sin mentioned; and when he has lost his " Speech the *Koran* is read by his Bed-side, till he gives up the Ghost. This is " soon notified to the whole Neighbourhood by excessive Out-cries and Lamenta- " tions. The Relations and other Friends rend their Clothes from the Neck to the " Girdle, tear off their Hair, scratch their Faces, strike their Breasts, and give all " the Signs of Sorrow and Despair; but the Women exceed all Bounds of Mode-

<sup>a</sup> This Custom of eating and drinking at Funerals is very antient, and may be as a Token of another Life, and of the Immortality of the Soul. So some Nations have looked upon Birth-days as Subjects of Sorrow, and the Death as joyful Festivals. See *Pompon. Mela*, Lib. 2. *de situ Orbis*, Chap. 2.

<sup>b</sup> See *Thevenot* above cited, *Chardin*, Tomb. 4. Pag. 109. and others.

“ration in their Grief, not without a Mixture of long Complaints, tender and  
“moving Speeches, addressed to the Deceased.

“The *Cazy* or Judge is acquainted with the Death: They tell to his Porter  
“*such an one is Dead*; he answers, *May your Head be sound*; and goes to the Judge  
“to get from him a sealed Piece of Paper, by which he gives Leave to have the  
“Body washed: The Leave costs nothing, but the Porter who delivers it has some  
“Perquisite more or less according to the Rank and Abilities of those who desire  
“it. This Paper is carried to the *Mordichour* or Body-washer: (Which is  
“an Office he alone, or those whom he appoints, can perform; to the End that the  
“Number of the Dead may be known, and what Distemper carried them off.)  
“The said *Mordichour* sends Men to wash the Corpse of Men, and Women to  
“wash Women. The Washer takes off the Clothes from the Corpse; (they are  
“his Perquisites, for no one can touch a dead Person without being defiled) and car-  
“ries it to the washing Place. There are such Places in every Town, situated in  
“a retired and covered Part of it. *Ispahan*, for Instance, being divided into two  
“Parts, has two *Mordichours*, and amongst other washing Places there is a very  
“large one in a back Court of the old *Mosque*, twenty Steps under Ground.  
“This is done only to the Poor, for the Rich are washed at home in a Bason  
“covered with a Tent, lest any one should see the Corpse: When it is washed, all  
“the Openings are stopt up close with Cotton, to keep in the foul Humours  
“which might defile it.

“This being over, the Body is put into a new Linen Cloth, on which, those  
“who can afford it, cause some Passages of their holy Books to be written. Some  
“I have seen which contained the *Youchen*, a Book concerning the Attributes of  
“God, to the Number of a thousand and one, which odd Reckoning is to shew  
“the infinite Perfections of God, which are not to be comprehended by a thousand  
“Ideas, more than by one. The Linen about the Corpse of *Saroutaky* (an  
“Eunuch Grand Vizier, who was murdered in the Reign of *Abas II.*) contained  
“the whole *Koran* wrote with *holy Earth* steeped in Water and Gum. They call  
“*holy Earth* that of those Places of *Arabia*, which the *Mahometans* look upon as  
“consecrated by the Bodies of the Saints who died there. . . . .

“In this Condition the Corpse is placed in a remote Part of the House, and if  
“it is to be carried to some distant Burying-place, they put it in a wooden Coffin,  
“filled with Salt, Lime, and Perfumes, to preserve it. No other Embalming is  
“used in the *East*. They do not take out the Bowels, this seems to them un-  
“cleanly and wicked. *Persia* being a hot dry Country, the Bodies are soon put in-  
“to their Coffins, otherwise it would not be possible to do it, because they swell  
“immoderately in eight or ten Hours. The Funerals are not accompanied in the  
“*East* with much Pomp. A *Molla* comes with the Coffin of the next *Mosque*, an  
“ill contrived, rough, unhew'd and ill jointed Box, made up of three Boards,  
“with a Cover which turns by a Peg; the Corpse is put into it, and if the De-  
“ceased was poor, carried off without any farther Ceremony; the Bearers only  
“go with it, very fast and almost running, and pronouncing slowly the Words  
“*Alla, Alla*, that is, *God, God*.

“At the Funeral of a Person of Quality, or one who is rich, the Ensigns or Ban-  
“ners of the *Mosque* are carried before the Corpse: They are long Pikes of different  
“Sorts, some have at the End a Hand of Brass or Copper, which is called *the Hand*

“ of *Aly*; others a Half-Moon, others the Names of *Mahomet*, of his Daughters,  
 “ and of his twelve first lawful Successors, done in Cyphers; these last are called  
 “ *Tcharde Massjoum*, that is, *the fourteen pure and holy ones*. There are still more  
 “ Poles carried, at the Top of which are put some Bras or Iron-plates, three  
 “ Fingers broad, and three or four Feet long, but so thin that the least Motion  
 “ makes them bend; to them are tied long Slips of Taffety, which hang down  
 “ to the Ground. These Banners are followed by five or six led Horses, with the  
 “ Arms and Turbant of the Deceased: Next to them comes the *Sirparé* or the  
 “ *Koran*, divided into thirty *Guifve* or *Parts*, wrote in large Characters, each Letter  
 “ being an Inch big: The chief *Mosques* have such a one; thirty *Talebelme*, or  
 “ Students, carry each one Part, and read it, so that the Whole is read over, before the  
 “ Body is put into the Grave. At the Burial of a Woman the *Tcharchadour*, that is  
 “ a Pall supported on four long Sticks, is placed over the Coffin. This is the greatest  
 “ funeral Pomp which the Friends and Relations cannot exceed, unless by adding  
 “ more of each Sort of Standards, &c.

“ The Neighbours or Servants of the Deceased carry the Corpse, no Bearers being  
 “ appointed to perform that last Duty: But the *Mahometan* Law teaches its Follow-  
 “ ers to lend a Shoulder, and carry the Coffin at least ten Steps. I have seen Per-  
 “ sons of Note alight when they met a Funeral, comply with that pious Custom,  
 “ and then get on Horseback and proceed in their Journey. They do not bury any  
 “ one in their *Mosques*, because, though the Corpse is purified, yet whatever it  
 “ touches, or the Place in which it is put, is looked upon as defiled.

“ In small Towns the Burying-places are on the Road-side, without the Gates,  
 “ as a moral Instruction to the Living: But in great Towns situate in a dry Air se-  
 “ veral Church-yards are to be seen. The Graves are smaller in *Persia* than in other  
 “ Counties, only two Feet broad, six in Length, and four in Depth: On that  
 “ Side of them, which is towards *Mecca* they dig a slanting Vault, which is as  
 “ long and broad as the first Grave; they thrust the Corpse into it without a Coffin,  
 “ the Face towards *Mecca*, and place two Tiles to cover the Head from the Earth,  
 “ when the Grave is filled up: If the Deceased was rich or a Warriour, his  
 “ Turbant, Sword, Bow and Quiver full of Arrows are set by him, and the Vault  
 “ is plastered up with Tiles. The *Sabieds*, who pretend to be Descendants of  
 “ *Mahomet*, have no Earth thrown upon them, their Grave is only covered with a  
 “ Stone or Brick, or that sort of hard brown Marble common in *Persia*.

“ At the End of each Tomb Stones are erected, with a Turbant if it is a Man's  
 “ Grave; but plain if a Woman's. The said Tomb-stones ought not to exceed the  
 “ Height of four Feet; commonly they are but two Feet high: The Inscription  
 “ on them, does not declare the Name, or Praises of the Deceased, it only  
 “ contains some Passages of the *Koran*. The common People begin to visit the  
 “ Grave, at the End of eight or ten Days; the Women particularly never fail:  
 “ The Churchyards are full of them, Morning and Evening, and on some parti-  
 “ cular Festivals; they bring their Children with them, and lament the Loss of  
 “ their Friends with Tears and Cries, beating their Breasts, tearing their Hair,  
 “ scratching their Faces, repeating the several Dialogues, and long Discourses,  
 “ which they heretofore held with the Deceased: Every now and then saying,  
 “ *Roub, Roub, Soul, Spirit, whither are you gone? Why do you not animate this*  
 “ *Body? And you Corpse, what occasion had you to die? Did you want Gold, Silver,*

“ *Clothes*



“Clothes, Pleasures, or tender Treatment? They are comforted, and led away by their Friends: Sometimes they leave there Cakes, Fruits, Sweet-meats, as an Offering to the Angels, Guardians of the Grave, to engage them to be favourable to the Deceased.

“People of Quality generally order their Corpse to be buried near some great Saint of their Sect. They are seldom carried to *Mecca* or *Medina*, they being at too great a Distance; but either to *Negef*, a Town in the Country called *Kerbela*, where *Ali* the grand Saint of *Persia* lyes interred, or to *Metched*, near the Grave of *Imam Reza*, or to *Com* near *Fatimé*, both were Descendants of *Ali*, or to *Ardevil*, near *Cheik Sephy*, at the Distance of two or three Months Journey. Whilst they prepare themselves for this long Voyage, the Coffin is put in some great *Mosque*, where Vaults are made for that Purpose, which are walled up, to keep the Body from being seen, and they do not take it out, till every Thing is ready to carry it off. The *Persians* fancy that such Corpse suffer no Alteration; for, say they, before they putrifie, they must give an Account to the Angels, who stay at the Grave to examine them: But I have often met with dead Corpse which stunk enough to convince them of the Folly of such a Notion. The funeral Convoy never goes through a Town, this would be a bad Omen, as they think; *the dead must go out, but not come in*, is a common Saying amongst the *Persians*.

“The Mourning lasts forty Days at most; it does not consist in wearing black Clothes, (that Colour is looked upon in the *East* as *the Devil's Colour*, and a *bellish Dress*) but as we said before, in loud Cries and Lamentations, in sitting without Motion, half clad with a brown Gown or one of a pale Colour; in fasting for eight Days, as if they were resolved to live no longer. Other Friends send or come themselves to comfort the Mourners. On the ninth Day the Men go to the *Bagnio*, have their Head and Beard shaved, put on new Clothes, return their Visits, and the Mourning ceases abroad; but at home the Cries are renewed now and then, twice or thrice a Week, chiefly at the Hour of the Death: These Cries diminish gradually till the fortieth Day, after which no farther mention is made of the Deceased. The Women are not so easily comforted . . . . for the State of Widowhood is generally for Life in the *East*.

“The Motives of Consolation alledged in *Persia* on the Death of Friends and Relations are rational, and grounded on solid Philosophy. They compare this Life to a *Caravan*, or a Company of Travellers; all come at last to the *Caravanferay* or Inn, yet some arrive sooner, some later.”

A

Continuation of the foregoing

## DISSERTATION;

O R, A

General Account of the Religious Ceremonies

O F

## M A H O M E T I S M.

WE shall insist chiefly on the *religious Ceremonies* of *Mahometism*: But before we enter upon the Description of the Clergy of the *Mussulmen*, we must premise a short Account of the Power of their Monarchs.

The Sultan or Grand Seignior, whom this Print represents, is an absolute Prince, but often exposed to sudden Revolutions by the Soldiery, the Courtiers, and the People, rising in Rebellion against him, deposing, and sometimes putting him to Death. This happens likewise in *Persia* and *Arabia*, but much more frequently in *Africa*; the *Mahometans* of that Country being the most savage and cruel. The antient Custom, which makes Eastern Nations Slaves to their Princes; *Mussulmanism*, which submits the Subjects to the arbitrary Power of the Sovereign, may have inspired the *Africans* with that barbarous Behaviour which they have inherited from their Ancestors: However the *Mahometan* Princes, the Courtiers, and the People, are by Turns Slaves one to the other; a sad, but common Consequence of Despotism.

“The *Cadies* and *Turkish* Lawyers<sup>a</sup> say, That the *Sultan* is above the Laws, that he may explain them, or abrogate them as he pleases, that his Word is the Law, and his Interpretation infallible. He often consults the *Mufti*, but meerly for Form Sake, and to content the People.”

The Emperor newly chosen is led with great Solemnity to the *Mosque* of *Ajoub* or *Youp*, who is a *Mahometan* Saint, and as they say, was a Companion of *Mahomet*. There Prayers are offered up to God to obtain Strength, Wisdom, &c. with as little Success, as in some Christian Countries: The *Mufti* embraces, and

<sup>a</sup> See *Ricault*, Book 1. Chap. 1.





B. Picart sculp. dir.

LE GRAND SEIGNEUR en habit de Cérémonie le jour de Beïram









J. Roux del.

LA SULTANE ASSEKI, ou SULTANE REINE .













*A. Ponsart sculpt. dir.*

*LE MOUFTI, ou Chef de la Loi*









LE CADI-LESKIER, Chef des Loix, Il y en a un  
d'Europe et un d'Asie.



EMIR Homme de Loy de la Race de Mahomet



B. Fournier sculpt. de Paris 1771

EFFENDI Homme de Loy dans son Etude.



IMAN Ministre d'une Mosquée.

gives his Blessing to the Sultan, and girds him with a Sword, says *Thewenot*. The Prince takes an Oath to protect the Religion and Laws of *Mahomet*; the Viziers and *Basha's* having first made a low Bow to him, touching the Ground with their Foreheads, kiss the Hem of his Robes, &c. on their Part, this is an outward Ceremony, in which the Heart has seldom any share; and on the Prince's Side, as the *Koran*<sup>a</sup> gives him the Title of *the Mouth and Interpreter of the Law*, the Wisdom which was begged of God in his Behalf, consists only in following his Passions, which are favoured by the Courtiers for their own Profit, without ever minding the Interest of the People, whom they think born only to be Slaves. *Ricault* makes some highly judicious Observations<sup>b</sup> on the Authority of the Grand Seignor, to which we refer our Readers, who will find in them, that the *Mahometan* Doctors are not ignorant of the Distinction between *the two Swords*<sup>c</sup>. In civil and temporal Affairs, the Prince is arbitrary, and his Will is his Law, say they, but it is not so in religious and spiritual Concerns in which his Power is confined: But they may, like other Nations, mistake the Power claimed by their Priests, for Religion's Rights; this is best known by reading their History, and being acquainted with their Politicks. Be that as it will, the greatest Lords in *Turky* value themselves as much upon the Title of *Kouli* a Slave, as any *Englishman* can do upon the Denomination of a *Freeholder*; such are the different Notions of different Countries.

The *Mufti*<sup>d</sup> represented in the Print is the Head of the *Turkish* Clergy, and of the Doctors of the Civil Law; he is the Interpreter of the *Koran*, and the Governor of Religion. When consulted about Cases of Conscience, his Answers are always accompanied with this Restriction, *God knows what is best*; a sure Proof that he neither thinks himself, or his esteemed by others as infallible. Yet *Ricault* assures us, that the *Cadies*<sup>e</sup> follow punctually his Decisions, by which Law-suits are soon determined without Appeal or Fraud. So far they may act better than some Christians. *Tournefort* informs us, that the *Mufti* has three Officers under him, one of which states the Question free from all Circumstances which might render it more intricate; the second Copies it out fair; the third puts the *Mufti's* Seal to it after he has answered it. The *Mufti* is wholly dependent on the Sultan, who names him, elects him, does not call an Assembly of Priests to bestow that Dignity upon him, after a long Series of Cabals and Intrigues; neither is the Sovereign afraid of deposing him. There is but one *Mufti*, who resides at *Constantinople*, and the three *Cadilifquers* of *Europe*, *Asia* and *Egypt* administer Justice under him in those respective Provinces, and the *Mufties* are often chosen out of these *Cadilifquers*.

Next to them in Dignity are the *Molla's* or *Moula's*, that is, *Master* or *Lord* in *Turky*; but the same Word pronounced *Muley* according to the *African* Dialect, is the Name of the Sovereigns of those Countries, and signifies *King*. *Besnier* in his Remarks on *Ricault* says, they are called by the *Turks* *Moula-Cadi's*, that is, *Master-Cadi's*, to shew their Superiority over the common *Cadi's*, who decide Controversies in the Absence of the *Moula's*. The Descendants of *Mahomet* are called *Emirs*<sup>f</sup>;

<sup>a</sup> See the *Koran*, Chap. 52. the Princes apply to themselves what *Mahomet* required of his Followers.

<sup>b</sup> *Ricault*, Book 1. Chap. 2.

<sup>c</sup> The spiritual and temporal Sword.

<sup>d</sup> An *Arabick* Word which, they say, signifies a *Doctor*.

<sup>e</sup> Another *Arabick* Word of the same Import as *Judge* or *Lawyer*.

<sup>f</sup> This Word, according to *Besnier*, signifies any Superior, as *Emperor*, *Prince*, *Captain*, &c. but is particularly applied to the Descendants of *Mahomet*. They are likewise called *Cherif*, *Noble*, *Said* or *Seid*, *Prince*. *Mor*, *Mitza*, *Mir*, Words used by the *Moguls*, *Tartarians*, and *Persians*, are Corruptions of the Word *Emir*.

they

They have great Privileges according to *Ricault*, and we learn from *Bespier*, that they are called *Children of the Prophet*; which Quality, whether they are really such or no<sup>a</sup>, intitles them to wear a green Turbant, and no one is to beat them, or offer an Injury to them, under Pain of losing their Hand, which is often eluded by first taking off their Turbant with a shew of great Veneration, after which they may be ill used without incurring any Penalty. The chief *Emir* has Guards and Officers under him, as may be seen in the Print: He is called *Nakib Efcuref*, which *Bespier* renders by the Word *most eminent*, and has Power of Life and Death over the other *Emirs*<sup>b</sup>.

The *Alemdar* is an Officer of some Distinction amongst the *Emirs*; he may be called in *English* Standard-bearer: When the Sultan appears in publick on some solemn Occasion, the *Alemdar* carries *Mahomet's* green Standard<sup>c</sup>. We must not omit mentioning the *Effendi*<sup>d</sup>, the *Muefims*<sup>e</sup>, who call the People to Prayers: Our Bell-ringers and Porters or Beadles, seldom, if ever, rise higher; but the *Muefims* often become *Imams* or *Parish-priests*, who are generally chosen from the *Muefims*. A good Life, and knowing to read the *Koran*, are the only Qualifications required to be an *Imam*. The *Mussulmen* of the vacant Parish present to the *Vizier* the Person whom they think worthy to fill up that Place: The *Vizir* orders him to read some Verses of the *Koran*, upon which he is admitted, and becomes a *Mahometan* Priest without any farther Ceremony. They do not pretend to any indelible Character, and may become Laymen and lose their Priestly Office, *so sacred* amongst *Christians*, without any Formality.

The *Imams* say the Prayers aloud at the appointed Time: Every *Friday* they read some Verses of the *Koran*; they preach sometimes, but on great Festivals this is performed by the *Hodgia's*<sup>f</sup>, who are Doctors, Preachers, and Lawyers, for the *Mahometans* do not distinguish, as we do, the Church from the State.

The *Persians* had likewise heretofore their high Priest called *Sedre*<sup>g</sup>, an *Arabick* Word<sup>h</sup>, which literally signifies the inward Part of the Body and the Breast; but is applied as a Token of his high Dignity, to the Head of their Religion, who was the supreme Judge of all Causes Ecclesiastical in *Persia*, and even of such civil Causes which had any Connexion with spiritual Concerns. He had the Inspection of all the Churches Revenues, and collated all Benefices and Livings; at last a King of *Persia*, either upon Account of Abuses, almost unavoidable in the Exercise of so great a Power, or to diminish that exorbitant Authority, made two *Sedres*. One is named the particular *Sedre*, and takes the Administration of royal Foundations and Legacies; the other presides over the Church Income given by private Persons, and retains the general Appellation of *Sedre*, but gives Place to the particular *Sedre*. Next to them is the *Cheik-el-Islam*, called by *Chardin* the elder of the Law, after

<sup>a</sup> The chief *Emir* gives a Pedigree to his Favourites. and this is liable to great Abuses.

<sup>b</sup> They are not to be confounded with the grand *Emirs* of *Arabia Deserta*, one of whom is mentioned by *La Roque* (in his *Voyage to the grand Emir's Camp*) with large Encomiums.

<sup>c</sup> This is very different from the other Standards mentioned by *Marfigli*, which may be seen in the Print, with the Half-moon, left out by other careless or ignorant Engravers. We should have placed amongst them this green Standard, which some say is *Pyramidal*, but as Travellers vary in their Accounts, we shall only observe, that these three *Arabick* Words are set upon it, *Nazrüm Min-Allah*, Help from God.

<sup>d</sup> *Effendi*, from the modern *Greek Authorities*, signifies *Master*, according to *Bespier* in his Notes on *Ricault*. See the Print.

<sup>e</sup> Another *Arabick* Word which, says *Bespier*, signifies a publick Cryer.

<sup>f</sup> See *Thevenot*.

<sup>g</sup> The Word *Sedre* is very like *Sutra*, which denotes the Vestments of the high Priests of the *Persian Mogi's*. See 2d. Vol. on *Persian Idolaters*.

<sup>h</sup> *Chardin*, Tom. 3. Pag. 397.

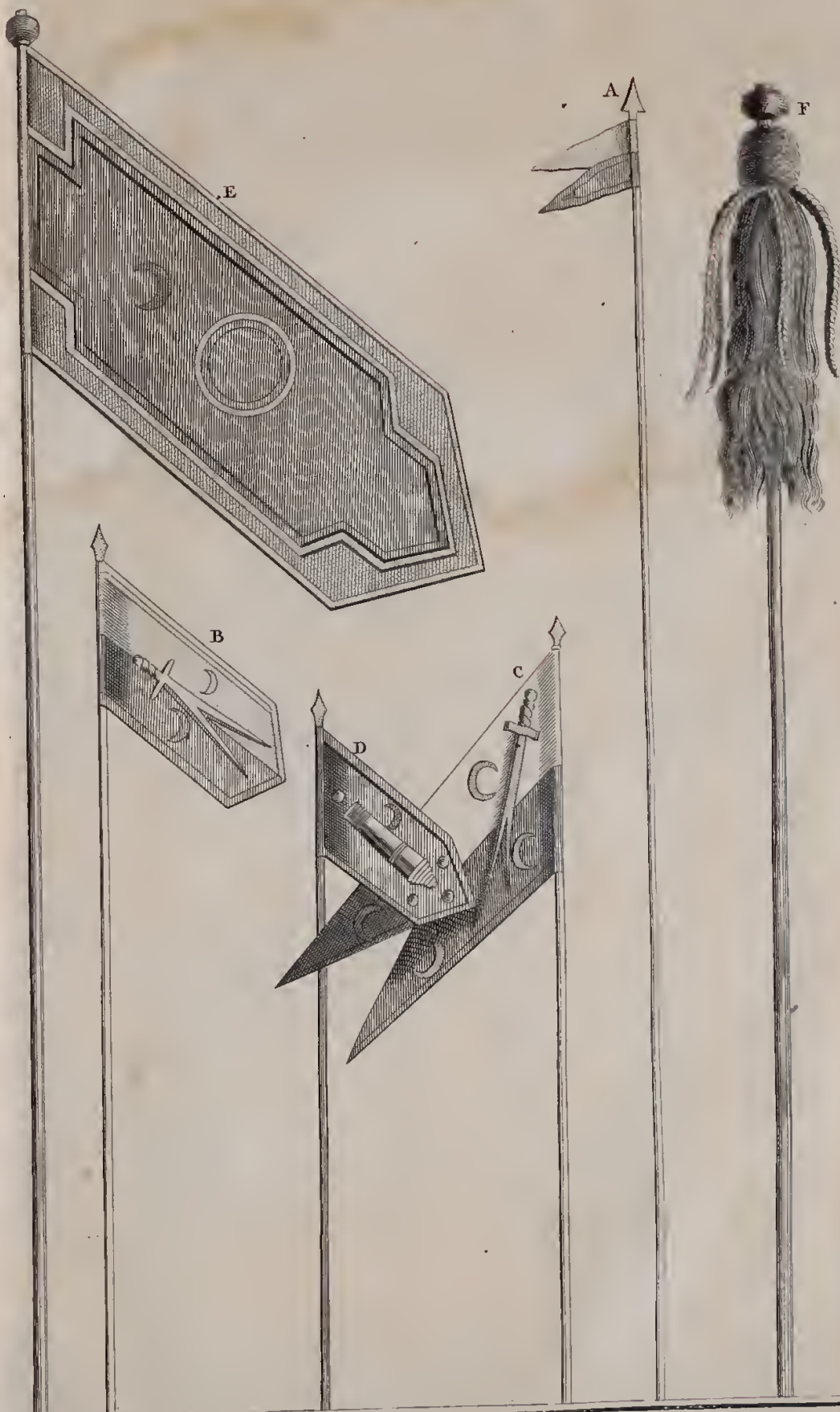




*EMIR Chef des descendants de MAHOMET*







A. Petite Enseigne ou guidon de la Cavalerie.  
 B. Drapeau des Janissaires.  
 C. Etendart de Cavalerie.

D. Drapeau des Canoniers.  
 E. Etendart du Grand Visir &c.  
 F. La Queue de Cheval.







le grand EMIR des ARABES du DESERT

|| CRIMINEL gardé en Perse au CARCAN



Espece de DERVIS qui roïage

|| RELIGIEUX de l'ordre des EDHEMITES





whom the *Cazy* follows, though heretofore he had a superior Rank to him. These two were Dignities belonging to the Church, but they have found Ways and Means to draw all Causes to their Tribunal: In the Main, it is not an easy Matter to give an Account of the Jurisdiction of the various Dignitaries amongst the *Mahometans* in *Turky* and *Persia*, or in the *East-Indies*: The Will of the Prince is the Rule of the Increase, or Diminution of their Power; and *Chardin* himself is not very exact, or clear in the Description he gives of them.

We may easily conclude from what has been said, that the Sovereign is the Head of the *Mahometan* Church; the *Koran* contains both temporal and spiritual Laws, and is the Rule not only of the religious Tenets in which they must all agree to be good *Mussulmen*; it is likewise the Standard of their civil Proceedings. The Grand Seignior raises and deposes the *Musti*, the King of *Persia* does the same by the *Sedres* and *Cheik-el-Islam*: The Emperors of the *Indies* have an equal Power as to their *Cazies*; but what is most conducing to this absolute Authority of *Mahometan* Princes is, that all *Mussulmen* are from their Cradle taught to pay a blind Obedience and Resignation to their Will.

The *Mahometan Religious Men* have a Right to be ranked amongst their Churchmen. We have several Orders of them, so have the *Mussulmen*, some of which live in Monasteries, others in lonesom Solitudes, to be still more retired from the World, abstaining from sensual Pleasures, free from Passions, and professed Enemies to all Factions. They are generally called *Dervises*<sup>a</sup>, which Word in the *Persian* Language signifies literally a poor Man<sup>b</sup>, and raised that Idea in the Mind; as the *Greek* Word for a Monk, signified a Man who lived apart, and out of the World; to give himself up to Exercises of Piety. These *Dervises* are allowed to marry, from which Privilege the *Christian Religious* are debarred. The Reason alledged by the *Mahometans* for this Liberty<sup>c</sup> is, that Men are too inconstant to remain long in the same Disposition.

The chief *Dervises* are those called *Mevelavites*<sup>d</sup>, who profess Patience, Humility, <sup>e</sup> Moderation, and Charity. They observe an exact Silence before their Superiors, with Eyes cast down, the Head leaning on the Breast, and bending their Bodies. They wear the coarsest Shirts, and the most severe have none, but put next to their Skin, a brown Waistcoat of Woollen-cloth, which reaches below the Calf of their Legs. This Stuff is made at *Cugna* in *Natolia*<sup>f</sup>, which is the Residence of their General. They sometimes button this Vestment, but most of them go open breasted to the Girdle made of black Leather; and to shew their Fidelity to God, or appear more holy than others, they burn their Breast with hot Iron, and like our *Religious*, practise several Austerities, too long and various to be described. To be sure several *Mahometans* fancy such an exterior is more likely to obtain the Graces

<sup>a</sup> See *Herbelot's Biblioth. Orient.* at the Word *Derviste*. The *Arabick* Word *Fakir* has the same Signification, and the Word *Saifi* amongst the *Persians*. The Institution of these religious *Mahometans* is not more ancient than the *Kalif Nasser the Samanide*, who lived in the third Age from the *Hegira*. A Tradition cited in the *Rohban*, that is, *those who fear God*, says expressly there is no Monastick Life amongst *Mussulmen*.

<sup>b</sup> *Pietro de la Valle*, Tom. 1. Edit. in 12ves. of his Travels, says the Word *Dervis* signifies metaphorically a meek peaceable Man, and of a good Life, such as a religious Man ought to be.

<sup>c</sup> See *Tournefort*, Letter 14. Another Reason is, that Celibacy is discountenanced in *Mahometan* Countries, and few Convents allowed.

<sup>d</sup> *Besnier* says *Mewlana*, signifies all Superiors, chiefly *Religious*. *Tournefort* says they were so called from a Sultan of *Cugna*, called *Mevelava*.

<sup>e</sup> At least they appear so before their Superiors and Strangers, but *Tournefort* says they are not always so modest: They drink much Brandy, and even Wine, often make use of Opium. See likewise *Ricault*.

<sup>f</sup> 'Tis the antient *Iconium*.

of Heaven, than the most fervent Prayers of other *Mussulmen*, who are regular in their Lives, and modest in their Dress, without Singularity. But to go on with the Description of these *Mahometan* Religious; their Shoulders are usually covered with a white Blanket, they go bare legged, cover their Heads with a whitish Cap of Camel's Hair, in the shape of a Sugar-loaf, or somewhat in the Form of a *Cupola*, at the Top, yet resembling a Turbant, by the Linen lapped about it. The Print you see represents a Prior of a Convent of *Dervises*, another *Dervis* who constantly travels under Pretence of preaching the *Mahometan* Faith, but is in Reality a Spy and Agent to bring about Affairs of various Sorts; two other *Dervises* differently clad, one of which, according to *Ricault*, Book 2. Chap. 13. has an oval shining Stone of Marble, Alabaster, or Porphyry, which presses his Lips together, as an Emblem of Silence, Discretion and Prudence: Such was the Heathen God *Harpocrates*, represented with a Finger on his Mouth.

A farther Account of the Institution of these *Mahometan* religious Orders, of their Noviceship, their Austerities, their pretended wonderful Operations, to cheat the People, as Mountebanks do, of the Privilege which the *Egyptian Dervises* claim by Inheritance, of enchanting Serpents and other venomous Insects, &c. may be found in *Ricault*, in his Commentator *Bespier*, and in all Travellers before them or since, who are all unanimous in these Particulars, and in most of the remarkable Things in the *East*.

The said Print contains also a *Deli*, literally a Fool or Madman: But, as *Ricault*<sup>a</sup> says, the *Deli's* are rather a Mixture of a Virtuoso and a Bully; of which he gives several Instances; and likewise of their Endeavours to appear the reverse of what is their real Character, not unlike the Hypocrites of all Religions.

The *Santons*, one of whom is likewise here engraved, are a wretched Sort of Men, as described by *Olearius*<sup>b</sup> under the Denomination of *Abdals*, that is, according to *Bespier*, wholly devoted to God. They go bare headed, and with naked Legs, half covered with the Skin of a Bear, or some other wild Beast, without Shirts, having only a leathern Girdle about the Waist, from which hangs a Bag: Some of them have about the Middle of their Bodies a copper Serpent, bestowed upon them by their Doctors, as a Mark of their Learning. *Ricault* adds to this Representation of *Olearius*, that they are also called *Calenders* or *Calenderans*, but deserve better the Name of *Epicureans* than of *Religious*. They are dangerous to any Religion or civil Society, pretending that all Actions are indifferent, which opens a wide Entrance to the greatest Disorders; as does also another of their Opinions, that God is served in Stews and Taverns, as well as in the *Mosques*, and by Prayer, &c. They carry in their Hands a kind of Club, which they use, as our Mountebanks do their Rods: And indeed they are perfect Quacks and Cheats selling Relicks to Bigots, as the Hair of *Mahomet*, &c.

Lastly, the above-mentioned Print shews an *Edbemite*, which is an Order of Hermites in *Persia*, settled chiefly in the Province of *Chorazan*: They lead a hard mortified Life, and fancy themselves *illuminated*; their Imaginations being heated by their Austerities: Such fanatical Dispositions may be found in Northern Climates, as well as in these hotter Regions. However, we see there are in all Countries, Men

<sup>a</sup> Book 3. Chap. 10.

<sup>b</sup> Tom. 1. of his *Voyages*, Pag. 971. and following in the Folio Edit. of *Holland*.





*PRIEUR d'un COUVENT de DERSIS*



*DELI espere de BRAVE qui suit le GRAND VIZIR*



*Difrens habillemens des DERSIS*



*SANTON autrement CALENDER et ABDAL*





who retire from the World, some to serve God in the Sincerity of their Hearts, others upon different Motives, often taken Notice of in this Work.

The *Mosques* have no Steeples nor Bells, as every one knows; the *Muefims* supply the Want of Bells or Clocks, calling the People to Prayers, and telling the Hour from the *Minarets*, turning first to the *South*, then to the *North*, so to the *East*, and lastly to the *South*. Purification always goes before Prayers. They do not enter into a *Mosque* till they have pulled off their Shoes; they reverently bow to the Place where the *Koran*<sup>a</sup> lyes, devoutly lift up their Eyes towards Heaven, stopping their Ears with their Thumbs, behaving with Modesty and Humility. Their Prayers are directed to God alone, as being the only lovely, the only worthy to be adored, the only Master of our Hearts and Thoughts, the only one who can forgive and shew Mercy to us, &c. They reproach too, and repent themselves of not having paid him all the Veneration due to his Eternal Majesty: The Prayer from which this Extract is borrowed<sup>b</sup>, contains no idle Repetitions, no senseless and dark Expressions (as many Prayers<sup>c</sup> in other Countries) under Pretence of a superior and more refined Spirituality. *Mahometism*<sup>d</sup> earnestly recommends Prayer, as being the Key of Heaven, if performed with a Mind well disposed, free from Distractions, with Faith, and a competent Knowledge of what we are to ask of God. To this End *Mahomet* forbids praying<sup>e</sup> when drunk, or in such Circumstances in which sensual Pleasures, though lawful, are apt to overcome, and be an Hindrance to the right performing religious Duties. Moreover *Mahomet* always joins Alms<sup>f</sup> to Prayer; but then he recommends so frequently the Cleanliness of the Body, that his Religion becomes Pharisaical.

Besides the use of Beads, (which a Traveller, more knowing in modern History than in Antiquities, pretends<sup>g</sup> the Christians borrowed from *Mahometans*) the *Persians* make use of several other Utensils, in their Devotions: First, They put upon their Shoulders the *Habba*, which seems to be an Imitation of the *Jewish*<sup>h</sup> *Taleb* or *Arbanansot*: Secondly, The Carpet on which they pray, must be in the Shape of a *Mosque's* Roof. Thirdly, On this Carpet are placed the *Koran*, a Comb<sup>i</sup> for their Hair and Beard, a Looking-glass, the above-mentioned Beads, some Relicks, such as Pieces of Stuffs and other Things used in publick Processions, or to cover the Tombs of Saints: Lastly, Some of the holy Earth of *Mecca*, about the Shape and Size of a Plate, some round, some square, &c. stamp'd with the Names of God, of some Saints, or the Profession of Faith, or some Sentences of the *Koran*: "The use of these Plates is to put their Foreheads upon them in those Adorations, in which the Head is to touch the Ground<sup>k</sup>."

We shall now present our Readers with an Account of their Feasts. *Friday* is kept holy by *Mahometans*, as the *Saturday* by the *Jews*, and *Sunday* by *Christians*; either upon Account of *Mahomet's* Entry into *Medina*, or because God ended the

<sup>a</sup> *Tournefort's* Letter 14. above cited.

<sup>b</sup> See *Tournefort* in the same Place, and *Chardin*, Tom. 4. Chap. 5.

<sup>c</sup> See many Prayers of the *Myslicks* and the late *Quietists*.

<sup>d</sup> See the *Koran*, Chap. 2. Chap. 5. and Chap. 20. in which *Mahomet* recommends domestick Prayers.

<sup>e</sup> See the *Koran*, Chap. 4. where he is more rational than many Casuists.

<sup>f</sup> Be constant in Prayer and Alms. Ibid. See *Tournefort*, *ibid.* and *Ricault*, Book 1. on their Charity even to Plants, and to the Dead.

<sup>g</sup> *Chardin*, Pag. 118. see the first Volume of this Work, Part 2. of *Jews* and *Roman Catholics* about Beads, Canonical Hours and the *Taleb*, &c.

<sup>h</sup> See in *Tournefort* the Respect of *Mahometans* for their Beards.

<sup>k</sup> So says *Chardin* of whom we borrowed these Particulars.

Creation on that Day\*, or rather out of Policy; this being the Day, on which the antient *Arabians* held their publick and solemn Meetings; *Mahomet* kept to it: For as *Abulpharage*<sup>b</sup> observes, the real Motive of establishing Festivals was that by publick Assemblies they might be more united, and have some Rest from their Labours. However the *Mahometans* are very profuse in their Praises on that Day, which they call the *chief and most excellent of all Days*, on which the last Judgment will happen.

Their Months are twelve, alternately of thirty and twenty-nine Days, in all 354. so their Year is eleven Days shorter than ours, which Inconvenience is, as we said before, remedied by adding a Month at proper Periods; to which we shall add here, that by the most exact Computation the *Mahometan Hegira*, began *July* the 16th in the Year of *Christ* 622. The Names of these Months are, 1. *Moharram*. 2. *Saphar*. 3. *Rabia* the First. 4. a second *Rabia*. 5. *Sjumada* the First. 6. a second *Sjumada*. 7. *Resjeb*. 8. *Siaban*. 9. *Rhamadan*. 10. *Sjewal*. 11. *Dulkadba*. 12. *Djulkassja*, or *Dulhaggia*.

<sup>c</sup> Four of them, viz. *Moharram*, *Resjeb*, *Dulkadba* and *Dulhaggia* were looked upon as sacred by the antient *Arabians*. No War, no Hostility, was lawful, if begun, or carried on in these Months, and most of the *Arabian Tribes* observed this so punctually, that even the Murderer of their Father, or Brother, was not to be punished, or any Violence offered to him, at that Time. *Dulhaggia* was sanctified by the Pilgrimage of *Mecca*, *Dulkadba* as a Preparation to it, and *Moharram* as coming from it. *Resjeb* was held still in greater Veneration, being kept as a Fast by the *Arabian Idolaters*, who on the contrary spent the Month *Rhamadan* in Debauchery and Drunkenness. *Mahomet* seems to approve this Institution of the sacred Months in his *Koran*<sup>d</sup>, wherein he blames those *Arabians* who being tired with living so long without robbing, of their own Authority deferred the Sanctification of *Moharram* to the Month following. Against these Tricksters he enforces the keeping of the said three Months, except the Case of a War against Infidels.

The first Feast we shall take Notice of, is the Moon, of the Month *Sjewal*, because the *Bairam*<sup>e</sup> celebrated in that Month has some Affinity with our new Year, by the good Wishes and Congratulations then in Use with the *Mahometans*. This *Bairam* follows the *Rhamadan* Fast, as *Easter* does that of *Lent*, and the *Mussulmen* begin it by a solemn and general Reconciliation, as our *Easter* is remarkable by the Paschal Communion. The *Bairam* is published, at the first Sight of the Moon of *Sjewal*, or if, the Weather being cloudy, the Moon cannot be seen as expected, the Feast begins on the Day following; for in that Case they suppose the Moon is changed<sup>f</sup>. The Diversions then used are represented in this Print. Seats are set in the Streets, so contrived, that those who set in them may swing in the Air, being pushed faster or slower; these Seats are adorned with several Festoons. They have also Wheels, on which People are alternately at the Top, Middle, and Bottom; a common Emblem of Fortune, the Changes of which, though so often described

<sup>a</sup> See *Sale's* Notes on Chap. 62. of the *Koran*.

<sup>b</sup> See *Abulphar. de moribus Arabum*, Pag. 30. and *Pecock's* Remarks, Pag. 317, and 318. of his *Specim. Hist. Arab.* where he makes curious Observations on the *Friday*.

<sup>c</sup> See *Sale's* Preliminary Discourse, Sect. 7. Pag. 147.

<sup>d</sup> See the *Koran*, Chap. 5. and 9.

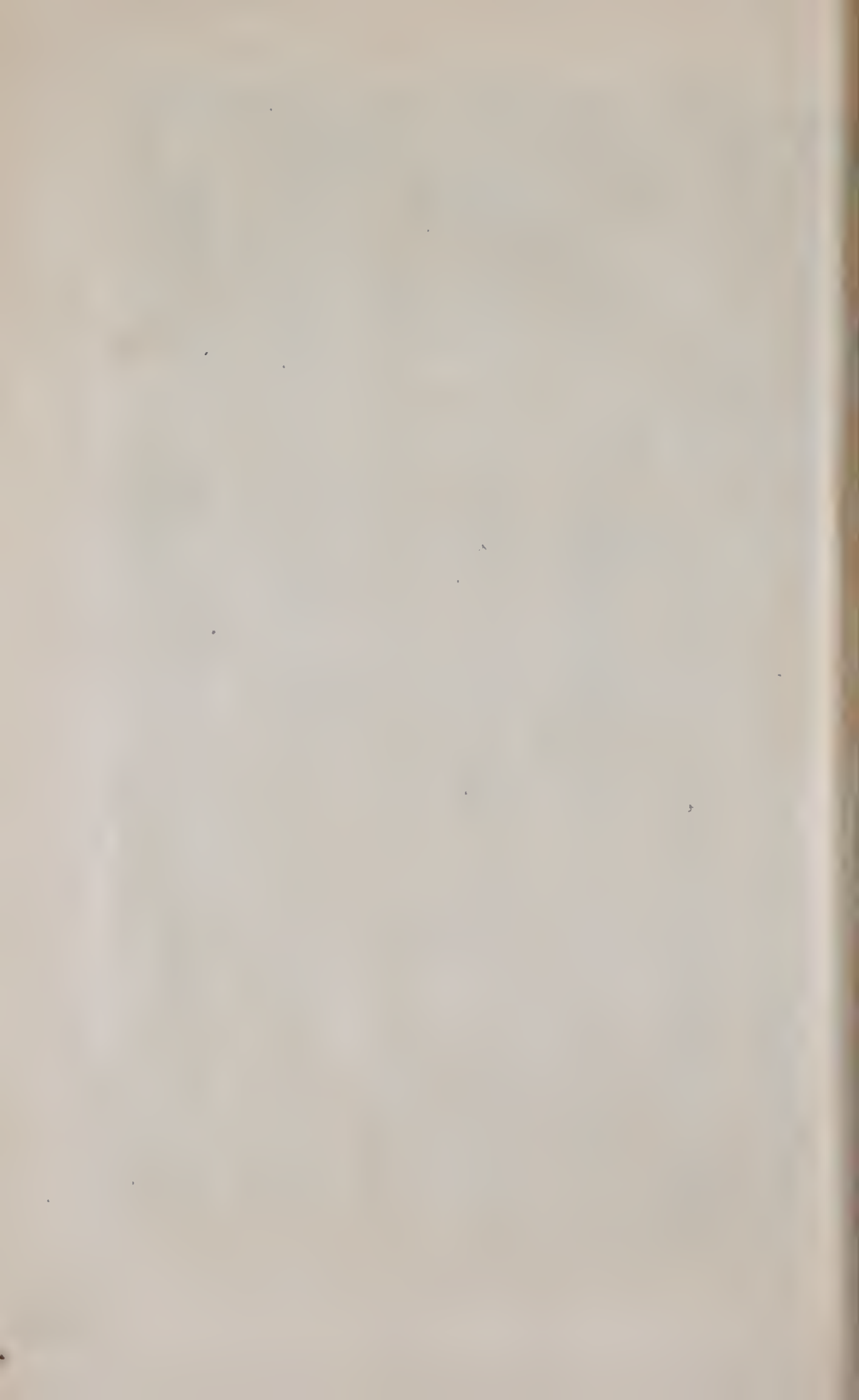
<sup>e</sup> They have two *Bairams*, one great here described, the other less, seventy Days after it, viz. on the 10th of *Dulhaggia*. This last is called the Feast of Sacrifices, on Account of the Victims offered during the Pilgrimage of *Mecca*.

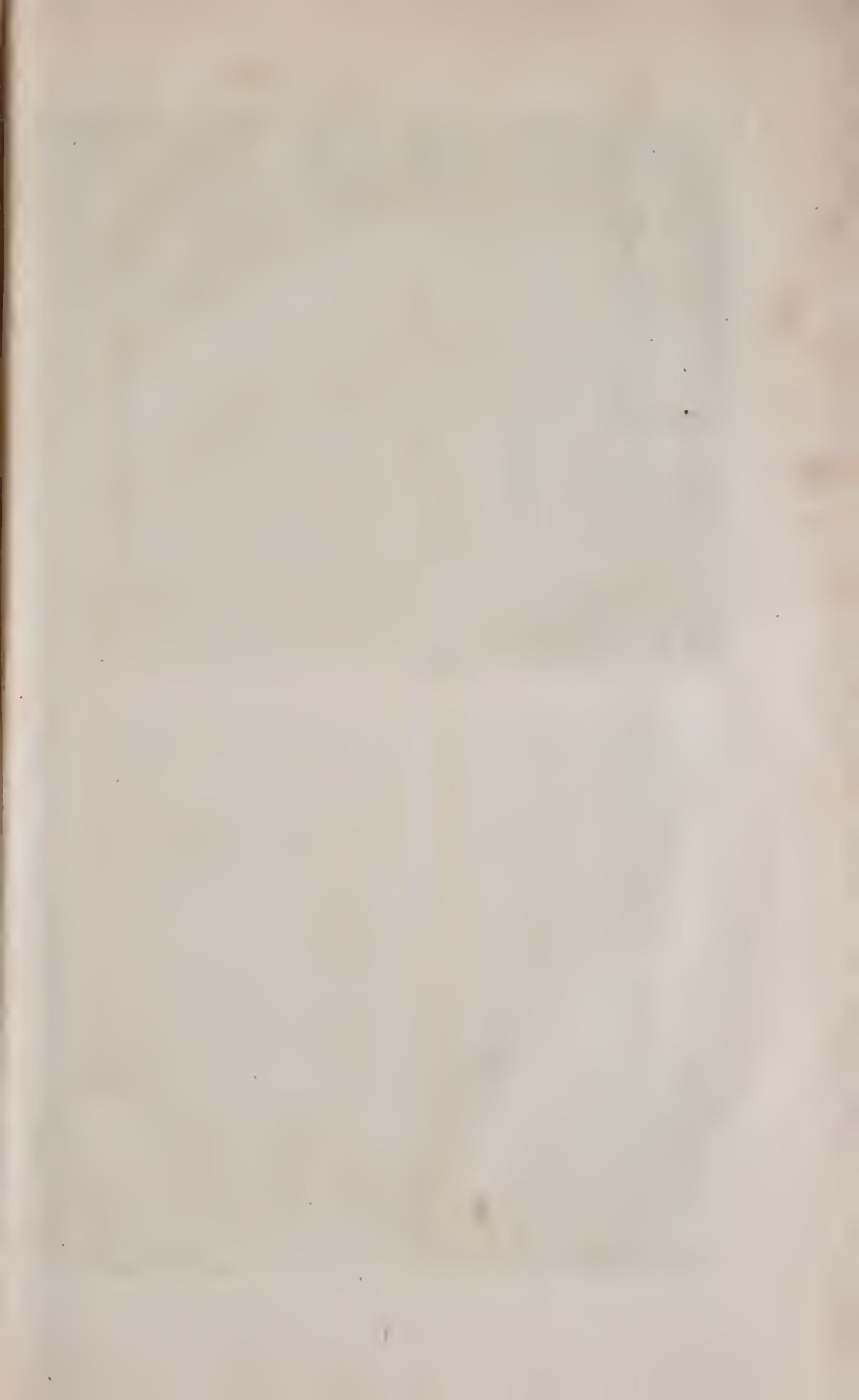
<sup>f</sup> See *Ricault*, Book 2. Chap. 24. See also *Thevenot* and *Tournefort*.





*Le BAIRAM ou la Paque des MAHOMETANS*









*Le CARNAVAL des TURCS*



*La FETE d'HUSSEIN*





in Prose and Verse, still overtake us when most unexpected. The Night betwixt the 4th and 5th Day of *Rejeb* is solemnized, on Account of the *Rbamadan* Fast, though it happens two whole Months After. The Night from the 26th to the 27th of the second *Rabia* is sacred, because *Mabomet* went then to Heaven upon the *Borak*: As that Impostor's Birth has occasioned the keeping holy the Night of the eleventh to the twelfth of *Rabia* the first. The *Rbamadan* is according to Travellers a Mixture of Devotion and Debauchery: It begins with a kind of Carnival, represented in this Place, and which *Thevenot*, an Eye Witness, describes <sup>a</sup> in the following Words. " The 12th of *June* 1657 was the *Turks* Carnival or Beginning of their " Fast . . . . it is called *Laylet el Kouvat*, that is, the *Night of Power*, because the " *Mabometans* believe that the *Koran* then came down from Heaven. After Sun- " set, Lamps are lighted in all the Streets, chiefly in that called *Bazar*, a long " broad, and straight Street, through which the Procession marches. Ropes are hung " every ten Steps, to which are tied Iron Hoops and Baskets, holding each several " Lamps, thirty at the least. All these . . . being in a direct Line, furnish a fine " Prospect, and give great Light. Besides these several Figures, . . . . and the " Towers or *Minarets* of the *Mosques* are likewise illuminated. An infinite Num- " ber of People crowd the Streets, and with the *Santons*, &c. (who make Part of " the Ceremony) go to the *Cadilefquer*, who lets them know whether the *Ramefan* " is to be kept that Evening. Being informed that the Moon has been seen, and " that this is the Night appointed for the Solemnity, about two Hours in the " Night, the *Santons* on Foot, and armed with Clubs, begin the March, each of " them holds a Taper in his Hand, accompanied with other Men carrying Cresset- " lights. They dance, sing, bawl, and howl, in the midst of them; *Scheik-el- " Arfat*, that is, the *Prince of the Cornuto's* rides upon a Mule; as he goes by, the " People make loud Acclamations. After him several Men come upon Camels with " Drums, Kettle-drums, &c. followed by others in Masquerade-dress on Foot, car- " rying Cresset-lights, or long Poles, at the End of which are large iron Hoops " filled with Squibs and Fireworks, thrown amongst the Mob . . . Next to these " the Men of the *Beys* proceed on Horseback with their Hand-guns, &c. . . . and " the Procession is closed by other *Santons* who celebrate by their Songs . . . . the " Beginning of *Ramefan* . . . . The Whole is composed of Scoundrels met together, " yet is comical and diverting, &c. . . . " Their Fast continues the whole Moon, and whilst it lasts, eating, drinking, even smoking and putting any Thing into their Mouths, is absolutely forbidden from Sun-rising, to Sun-set; but in Recompence they are allowed, all Night long, to eat and drink, whatever they please, without any Restraint, except Wine. . . . and heretofore the Law punished those who were convicted of drinking Wine, by pouring melted Lead into their Throats.

The *Persians* have, says *Chardin*<sup>b</sup>, three Feasts peculiar to themselves, *viz.* The next Day after their Lent, the Sacrifice of *Abraham*, and the Martyrdom of the Children of their great Prophet *Ali*. To these religious Festivals we must add a fourth, which is a civil Ceremony, at the Beginning of the New Year, and usually lasts three Days, but at Court, it is kept eight Days successively. On the first Day of the Month *Zilajé*, (*Dulbaggia*) at the Moment of the Sun's entering into *Aries*, this Festival is proclaimed: It is called the *Royal* or *Imperial New Year*, to distinguish

<sup>a</sup> In his *Voyages*, &c. Tom. 2. Book 2. Chap. 14. of the *Amsterdam* Edit. 1727.

<sup>b</sup> In his *Voyage*, &c. Tom. 1. Pag. 239. of the Edit. in 1735.



it from the real new Year, which the *Persians* begin on the Day of *Mahomet's* Flight from *Mecca*. *Chardin* gives a full Account of this Feast, to which we refer our Readers; and shall only take Notice, that having been disused for many Years, it was re-established \* out of Policy, Superstition, or the interested Views of some Astronomers very powerful at Court, who pretended that the Beginning of a Solar Year was a better Omen than that of a Lunar Year, especially considering that the first ten Days of it and of the Month *Moharram*, are Days of Mourning in Memory of the Martyrdom of *Aly's* Children.

This last mentioned Solemnity is better known by the Name of *Husseïn* or *Hoffein's* Feast. He was Son of *Aly* and of *Fatime*, Daughter to *Mahomet*, and was killed in a Battle, which he lost, disputing for the Dignity of *Kalif*. *Hasssein* his Brother lost his Life with him. The Death of these *Mahometan* Prophets, or Heroes is still mourned for, as represented in this Print, where some are seen half naked, and dawbed over with Blood, in Memory of their tragical End, others black their Faces and loll out their Tongue, with convulsive Motions of the Body and rolling their Eyes; because these two Brothers, as the *Persian* Legend relates, suffered so much by Drought, that they became black, and their Tongues came out of their Mouths: In the Intervals of those pious Contorsions, they call aloud with all their Might, *Husseïn*, *Hasssein*, *Hasssein*, *Husseïn*. These Ceremonies may have been borrowed from the *Syrians* and *Phœnicians*, deploring the Loss of *Adonis*, which † was afterwards practised by the *Grecians*, who were Colonies settled by the *Phœnicians*, and received from them their Religion, and the Worship of that Libertine.

*Thevenot* ‡ relates other singular Customs, observed on that Feast, which must not be omitted, because they explain the Print. Some bury themselves up to the Neck, and remain a whole Day in that Posture, having their Heads covered with an earthen Pot. Others are no less ridiculous, with Colours flying, Drums beating, all in Armour, to mimic the Battle in which *Hoffein* died. Shrines are likewise carried about, with the Figure of that pretended Saint. At last Rejoicings succeed all this Shew of Grief; they dance and jump about the Shrines. Such Follies are but too common in Christian Countries on the most solemn Occasions.

Another devout Ceremony observed on that Festival, is the preaching on the Mysteries of the two Brothers Death. “A *Soufi*, says *Chardin*, (a Sort of Bigot who has the Art of spiritualizing Religion to Extasies and Fanaticism) entertains the Company on the Occasion of this Festival, till the Preacher comes, who reads first a Chapter of the Book called *Elkatel*, or the Murder. This Book is divided into ten Chapters, containing the Life and Death of *Hoffein*, one for each Day of the Solemnity: Then he harangues for two Hours, and omits nothing in his Power to draw Tears from the Audience.” The Women play their Part, beating their Breasts, crying and lamenting, to excite others to imitate their Sorrow. And this is all the Benefit reaped from such outward Marks of a sensible Grief, which seldom works sincere and lasting Conversions, either amongst the *Persians*, or in other Countries; such passionate, religious, tender Affections seldom last longer than the Sermon, and then give Place to Passions of another Tendency.

\* The same *Chardin*, Pag. 240.

† *Thammuz*, whom some take to be *Adonis*, others for *Osiris*, lamented by the *Egyptians*. See *Selden*. Chap. 9. *Syntag.* 2. de *Diis Syris* & *Beierus* in his Additions.

‡ In his *Voyages*, &c. Book 2. Chap. 13. Tom. 3. Edit. of 1727.







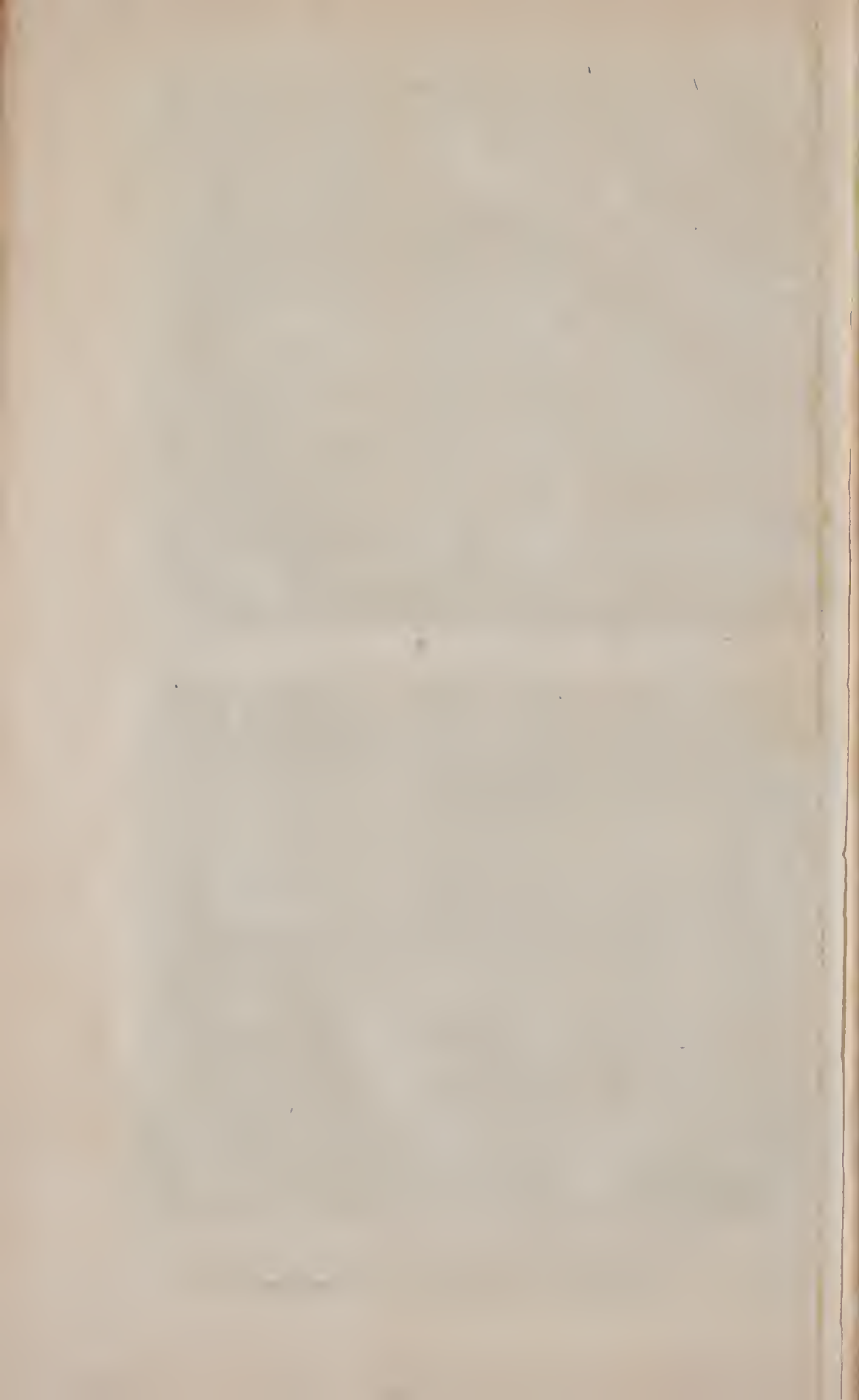
*CALKALCADE du GRAND SEIGNEUR.*



*La FÊTE du POIDS au MOGOL*







## *A Continuation of the foregoing Dissertation, &c.* 131

Forty Days after this Feast, that of *Hoffein's* Head is kept, they say it was miraculously re-united to its Body. The Death of *Aly* is also celebrated with great Solemnity.

*Abraham's* Sacrifice is one of the chief *Mabometan* Festivals: The *Turks* call it *Bebul Bayram*, that is, says *Chardin*, the great Feast; a Description of it may be seen in that and other Travellers, whom we do not think necessary to copy. We refer our Readers to those Writers, concerning the Feasts of *Adam's* Death; of the Peace concluded between *Mabomet* and the *Arabians*, in the eleventh Year of the *Hegira*; of the Gift of the Ring, in Memory of *Aly's* Charity to a poor Man, to whom he gave a Ring of great Value, not to be interrupted in the Fervour of his Devotions, and of other religious and civil Solemnities. But we shall introduce an Account of two Ceremonies worth Notice, both by reason of the Stamps which represent them, and because they regard crowned Heads. The first is a Cavalcade of the *Grand Seignior*, which *Thevenot*<sup>a</sup> describes in the following Manner. “The Sultan<sup>b</sup> being desirous to make the Ambassador of the *Mogul*, a Witness of his Glory and Riches; resolved to march through the Town with Pomp. I had often seen him, says our Author, particularly on the Day, after the Night dedicated to the Birth of *Mabomet*. His *Doliman* was of a Flesh coloured Sattin, and his Vestment of near the same Colour. On his Turbant were two black Tufts of Feathers, adorned with Diamonds, the one straight, the other bending towards the Earth. Many Eunuchs richly mounted went before and behind him, two *Equeries* on Foot were near his Stirrups, the great on his Left, the other on his Right. He was followed by two Pages, one on the Right-side, carrying his Sword, Bow<sup>c</sup> and Quiver, the other on the Left-side, carrying his Turbant<sup>d</sup>. Next came the *Kilar Agasi*, and the *Capi Agasi*<sup>e</sup>, and after them two other Pages, carrying each a Silver Pot, one full of Water<sup>f</sup>, the other full of *Sorbet*, and some Pages more on Horseback, followed by the *Peiks*<sup>h</sup> and *Bostangis*<sup>i</sup> on Foot. The Janizaries were ranged along the Street. The *Grand Seignior* having performed his Devotions in the *Mosque*, put on another Vest . . . . . mounted a fine Horse, (the Housing was embroidered with Gold, the Bridle Gold, set with precious Stones) and returned to the Seraglio, followed by a hundred Horsemen richly equipped, besides several Eunuchs, and the same Officers as when he went. Thus I have often seen him, and when he appeared in publick, he was accompanied only by the Servants of his Seraglio. But this his Cavalcade in favour of the *Mogul's* Ambassador, was the most magnificent, of any made on such Occasions. The whole Road from the Seraglio to Sultan *Mabomet's Mosque*, to which his Highness intended to go, was covered with Gravel: This is done on every solemn going abroad, and every Inhabitant takes care to put Gravel before his own House, so that in the Middle of the Street, a thick even Gravel Walk

<sup>a</sup> See his *Voyages*, &c. Book 1. Chap. 57. Tom. 1. Edit. of 1727. He was an Eye-witness: All the magnificent Cavalcades are the same, as for Instance, when he has been installed by the *Mufti*.

<sup>b</sup> *Mahomet* IV.

<sup>c</sup> *Selidar* or *Silendar-Aga*, literally Keeper of the Sword in a red Scabbard.

<sup>d</sup> *Dulbender-Aga*, Keeper of the Turbant.

<sup>e</sup> Chief Butler. But *Kizlar-Agazi*, says *Bespier*, is the Keeper of the Maids; *Kiz* signifies a Girl, *Kizler* Girls.

<sup>f</sup> *Capi*, *Capa*, or *Capou Agazi*, is the Master of the Gates.

<sup>g</sup> *Ebridar*, or as *Bespier* says, *Ibrick-dar-Aga* carries the Water to drink, or for Ablutions. The *Ichiuptor* or *Cubdar* or *Kuptar-Aga*, carries the *Sorbet*.

<sup>h</sup> The *Peiks* are Footmen, says *Thevenot*, but *Ricault* says they are Pages, sixty in Number, who serve as Footmen: See *Bespier's* Note.

<sup>i</sup> The *Bostangis* are Gardiners.



“ three or four Foot wide, is made ready for the Grand Seignior and all his Court :  
 “ The Janizaries lined each Side of this Walk. The grand *Sous-Bachi* <sup>a</sup> with the  
 “ general Commissary by him, and several Janizaries following him, led the Van.  
 “ The Keeper of the Grand Seignior’s Dogs and Cranes, well mounted, came next,  
 “ and after them the Janizaries with their <sup>b</sup> *Tchorbadgis* on good Horses, and wear-  
 “ ing their Silver-gilt Caps, and Feathers at the Top: In the Rear of these, the  
 “ Janizary <sup>c</sup> *Agafi*, riding an excellent Horse, and preceded by thirty-two *Tcho-*  
 “ *badgis* on Foot, took his Place. The *Spabis* <sup>d</sup> with their six Captains-Colonels ;  
 “ the *Tchiaoux* of the Guard <sup>e</sup> being above fifty, all well mounted, with their  
 “ Swords by their Sides, and their Clubs in their Right-hand ; and the *Mutefaraca*’s <sup>f</sup>  
 “ on Horseback and in good Order appeared next ; and were followed by the Of-  
 “ ficers who carry the Grand Seignior’s Dishes, when he eats out of the Seraglio,  
 “ By the Visiers and the *Caymakan*, or Grand Visier’s Lieutenant, there being no  
 “ Grand Visier at that Time : By the *Peiks* on Foot with their Silver-gilt Caps of  
 “ Ceremony, shaped like *Jewish* Caps : By the chief *Peik* on Horseback: By the  
 “ Grand Seignior’s Portmantua-bearer, on Horseback likewise, with Changes of  
 “ Clothes for his Highness. Then eleven *Spabis* well mounted, led each of them  
 “ a Saddle Horse, finely harnessed, with Silver, or Silver-gilt Stirrups, and a great  
 “ lump of gilt Silver, on the Right-side of the Saddle-bow, and on the Left a broad  
 “ Knife, somewhat longer than half the Arm : The whole set with a Multitude  
 “ of precious Stones. Above five hundred *Solaks* <sup>g</sup> came next, on Foot ; their *Deli-*  
 “ *man* was tucked up to the Girdle, with hanging Sleeves behind ; their Caps with  
 “ spread Feathers like the *Tchorbadgis*, having a Bow in their Hand, and a Quiver  
 “ full of Arrows behind their Backs. In the midst of these, the Grand Seignior  
 “ rode on an exceeding beautiful Horse, all covered with innumerable Jewels.  
 “ His Vest was of Crimson Velvet, on his Turbant were two Tufts of black  
 “ Feathers, adorned with large Diamonds, to the Height of two Fingers, and more.  
 “ One Tuft went streight up, the other bending downwards. On his Right-side  
 “ walked his grand Equerry, and the lesser on his Left. His Right-hand was on  
 “ his Breast, and he bowed on both Sides to the Crowds of Spectators, who in a low  
 “ and respectful tone of Voice, wished him all Happiness. His Highness was im-  
 “ mediately followed by the *Selibktar-Aga* on Horseback, carrying the Sword, Bow  
 “ and Quiver of the Sultan. On his left rode the Master of the Wardrobe, hold-  
 “ ing in his Hand one of the Grand Seignior’s Turbants. The Cavalcade was  
 “ closed by the *Kislar-Agafi*, the *Capi-Agafi* ; two Pages carrying each a Silver-pot  
 “ full of Water, to give his Highness the *Abdest*, or to drink if he happened to be  
 “ dry ; and by a great Number of Servants of the Seraglio all well mounted. Prayers  
 “ being ended, the Grand Seignior went back to his Palace in the same Order,  
 “ having only changed his Vest for a Sattin one of a deep red Colour.

<sup>a</sup> Or *Su-Bachi* the High-Provost of *Constantinople*. See *Bespier*’s Notes on *Ricault*, Tom. 2. Pag. 709.

<sup>b</sup> Captains of the Janizaries. See *Ricault*.

The General of the Janizaries.

<sup>c</sup> This Word is spelt *Sefahi*, according to *Bespier*, and is pronounced *Spahi*, it signifies a Soldier or a Horseman, the *Spabis* are Cavalry.

<sup>d</sup> *Bespier* is of Opinion that the *Tchiaoux* or *Chiaoux* are Life-guard Horsemen: But *Ricault* says they do the Office of Tipstalls or Sergeants.

<sup>e</sup> Or *Mutefaraca*’s. They are *Spabis* of a superiour Rank. See *Ricault* and *Bespier*.

<sup>f</sup> The *Solaks* are Janizaries who carry the Bow and Quiver on their Shoulders; they often carry the Bow and Arrows in their Hands.



*SELICTAR AGA*



*L'IBRIE-D'AR AGA*



*SOLAK*

*Al La Gare Sculp*



*PEIK ou VALET de pied*





The second Ceremony represented in the Print, is the Manner of weighing of the *Great Mogul* on his Birth-day. *Thevenot* says this Feast is like the *Turkish Zinebz* or publick Rejoicings made, when a Prince is born in the Seraglio, at *Constantinople*, *Grand Cairo*, *Aleppo*, and all the great Cities of that Empire. At *Aleppo*<sup>a</sup>, all the trading Corporations honour these Feasts by a solemn Procession. The Birth of the *Great Mogul*<sup>b</sup> is kept five Days, and all that Time the Palace and the Avenues of it are adorned as in the Print. The first *Mogul* Kings began the Custom of being weighed at that Time; and *Bernier*<sup>c</sup> says they added to it another Ceremony, no ways pleasing to the *Omrabs*<sup>d</sup>, "which is, that on this Occasion they are civilly obliged to make Presents to the King, in Proportion to their Salaries . . . . and some of these *Omrabs* bleed very freely." This is the Fashion in the *East*, in order to prevent much worse Consequences, if they did not refund Part of their Profits in due Time. With us the Name of a Gift seems too low, and shews too great an Equality; the Kings therefore in a more polite Way . . . . *Hush! Fear God, and Honour the King.*

"The Balance<sup>e</sup> in which the Monarch is weighed, is exceeding rich, the Beam, the Chains, the Scales are Gold set with Jewels . . . . The King magnificently attired and loaded with precious Stones, sits upon his Heels, or stands in one of the Scales: In the other are placed Bales of Goods<sup>f</sup> . . . . so well packed up, that none can see what is in them . . . ." They publicly declare how much the King weighs, and it is registered, as a Thing of great Moment to the State . . . . When it appears by the Register, that he weighs more than the foregoing Year, the People give all possible Demonstrations of Joy, by repeated Acclamations, Bonfires, &c. No Doubt this will appear very absurd to us *Europeans*; but we must own at the same Time, that if an *Indian* was to give an Account of our Ceremonies and Customs, many of them would be judged by him, and not without Foundation, to be as extravagant, as what we reproach them with."

We shall conclude our Description of *Mabometan* Festivals, with an Account of some Superstitions practised by the common People. The *Indian Mussulmen* have a Feast called *Chaubret* by *Thevenot*, which begins with Fear and Sorrow, and ends in Hope and Joy. On this Day they commemorate the Examination of the Souls departed, by the good Angels, who write down all the good Actions they have done in this Life, whilst the bad Angels write all the bad ones. This they believe is perused by God, and for that Reason are afraid, and say a few Prayers, examine themselves, and give Alms, &c. But flattering themselves that their Accounts will be cleared and wrote down in the *Book of Life*, they end the Solemnity with Illuminations, and Bonfires, treating and making Presents to one another.

Besides the Pilgrimage to *Mecca*, before-mentioned at large, the *Mabometans* have several others to the Tombs of their Saints, and those Saints have each of them a proper Legend. Now all these Pilgrims are held in Veneration, more or less, as the

<sup>a</sup> See a Description of those Feasts in *Thevenot*, Tom. 3. Book 1. of the second Part, Chap. 8: He explains the Word *Zinebz*, by Feast or publick Rejoicing.

<sup>b</sup> See the same Author, Tom. 5. Book 1. of the third Part. Chap. 26.

<sup>c</sup> See *Bernier* in the second Tom. of his *Voyage to the Mogul's Country*.

<sup>d</sup> *Mogul* Lords. *Omrab* is in *Arabick* the Plural Number of *Emir*, which signifies a *Commander*, *first Officer* or *Prince*. But *Thevenot*, in the Preface to the third Part of his *Voyages*, informs us, 'tis used in the Singular by the *Moguls*.

<sup>e</sup> See *Thevenot* as above.

<sup>f</sup> *Bernier* says they are Weights which seem to be massy Gold.

People stand affected, in regard of such Devotions. But nothing comes up to the Respect paid to the Pilgrims of *Mecca*: They are absolved from all Sorts of Crimes committed before; they even have Leave to commit new ones: For says our Author, " <sup>a</sup> They cannot be put to Death according to Law, they are looked upon " as incorruptible, irreproachable, and perfect Saints in this World." Such fanatical Opinions are not confined to *Mahometans*, we have seen Examples of them in the last Ages amongst pretended Christians; and there are Means <sup>b</sup> of leading the People, and keeping them in those Dispositions. Some of these Pilgrims, as we are told, wilfully put out their Eyes, lest they should be prophaned by worldly Objects, after the glorious Sight of the holy Places at *Mecca*. Even the Children born in that devout Voyage are reputed Saints; and 'tis looked upon as so meritorious to contribute to stock the World with such Elect, that the Women are generally willing, and charitably offer themselves to the Pilgrims, to be their Help-mates in that good Deed.

We shall give our Readers some Notion of *Mahometan* Saints, and of the Honour paid to them, by the Example of *Aly* the first Martyr for the *Persian* Faith. They paint him <sup>c</sup> with a two pointed Scymitar, and the Face covered with a green Vail, whereas other Saints have a white one: Our Author does not give any Reason for this Difference, he only says the white Vail is to shew, that the glorious and wonderful Features of a Saint's Face, are not to be conceived, or painted. This Vail has some Affinity to the Rays of Glory about the Heads of our Saints, and still more to the *Nimbus*, or Cloud which covered the Heads of the antient *Heatben* Gods. A chief Article of the *Persian's* Belief is, that *Aly* is the Vicar <sup>d</sup> of God. Some of their Doctors have even raised him above the Condition of human Nature, and by their indiscreet Devotion given a Sanction to this common Saying: *I do not believe that Aly is God, but I do not think he is far from being God.* We shall make no odious Comparisons; such mad Expressions <sup>e</sup> are deservedly censured by all judicious and truly devout Persons, who have a right Idea of the supreme Being.

Besides *Aly*, there are many other Saints contemporary with, or who lived after him; some of these are in Veneration with all *Mahometans*, others only with the *Turks* or *Persians*, or *Indians* or *Arabians*. Miracles are said to have been wrought by them, and Legends composed of their Lives for the Edification of *Mussulmen*, who visit their Tombs, and perform their Devotions there, yet says *Chardin* <sup>f</sup> without any direct Invocation; yet he owns at last, that *they venerate and call upon the Saints, because 'tis the Will of God it should be done.*

<sup>a</sup> *Tournefort* Letter 13. other Travellers said the same before him.

<sup>b</sup> One of them is to lead the People blindfold, by neglecting Arts and Sciences, or destroying Books, as amongst the *Mahometans*; nay the last has been done by others. Cardinal *Ximenes* burnt five or six thousand of *Arabick* Books. See *Arnobius* in his third Book, concerning the Works of *Cicero*, *De natura Deorum*. This is often privately done to this Day by Bigots, who burn the Books they dislike, &c.

<sup>c</sup> *Chardin* in his *Voyages*, &c. Tom. 2. Page. 28.

<sup>d</sup> *Chardin*, Tom. 4. insinuates that these three Words, *Calif*, *Waly*, and *Wely*, differ only in the Pronunciations. *Bespier* on *Ricault* says the Word *Chalifah*, or, as the *Turks* say, *Kalsa*, is a Title belonging to the *Grand Seigneur*, and signifies a Successor or Vicar. *Platina* makes a Man, and *Garasse* a Kingdom of that Word. See also *Herbelot* in the Article *Khalifat*, at the Beginning.

<sup>e</sup> See *Chardin*, Tom. 4. Page. 44. And *Herbelot* on the Word *Aly*. Some of his Disciples say he is still alive, will come in the Clouds at the End of the World, and fill the Earth with Justice, that he has appeared to several, &c.

<sup>f</sup> He was a Man of Sense, but his Remarks are not always exact, and his Way of reasoning confused and not very conclusive. Being a Protestant, and willing to excuse the Honour paid by *Mahometans* to their Saints, at the Expence of the *Roman Catholics*, he contradicts himself, as in this Place.

*A Continuation of the foregoing Dissertation, &c.* 135

The Disciples and Followers of *Aly* esteem the Pilgrimage to the Tomb of *Fatmé* or *Fatimé* <sup>a</sup> as little inferior to that of *Mecca*. She was the Daughter of *Mouza-Calem*, the seventh Schismatical Successor of *Mahomet*, in the Opinion of the *Turks*, without entering into an Account of her pretended Miracles, or of the Devotion shewed in this Pilgrimage; we shall only take Notice, that one of the Preliminaries of this Ceremony is to kiss thrice the Threshold and Silver Grate of the Monument. A *Molla* attends there Day and Night, and directs the Pilgrims to repeat Word for Word some Prayers, in which she is called *the Lady and Mistress of the Soul and Heart of the Faithful, the Guide of Truth, a Spotless Virgin, &c.* The Tomb is enlighthned with a great Number of Silver Lamps, the devout *Mussulmen* make their Offerings in Silver or other Things, which are deposited in a Trunk, and taken out from thence every *Friday*, to be distributed amongst the *Molla's*; and the Whole ends in a Gratification to the Priest, who introduced the Pilgrim; and for the further Sum of half a Pistole, obtains an authentick Attestation of his having performed that Devotion, &c.

The whole *Koran* is read at the Tombs of the Saints, and of the dignified *Mahometans*, and *Molla's* are hired to comply with this Duty Day and Night. Something like it is done in other Countries, but Comparisons are odious, and often carried too far. We shall set before our Readers other Practices which Christians of all Denominations will censure as superstitious.

Besides the exact Account kept of the Number of Letters in the *Koran*, no one is allowed to touch it, without being purified; and for this Reason, says *Chardin* <sup>b</sup>, when Persons, of a different Religion, are to be sworn before Judges, it is not done upon that Book, in which the *Persians* find seventy thousand Miracles; that is, as many as they reckon Words in it.

They have also a great Notion of Astrology, Charms, *Amulets, Talismans, &c.* making use to that Purpose of the Verses of the *Koran*, and of the *Hadiths* <sup>c</sup>. This will not seem strange to those, who know that the *Mahometan* Doctors believe the *Koran* to be a Treasure of Mysteries hidden from Men; and that it contains innumerable Secrets, which are to be found out, only by the different Combinations of the Words and Letters of that precious Book. Yet some more scrupulous, maintain those Mysteries and Secrets are not to be pried into; that the Subtilties of the Commentators are criminal; and that, at the coming of the last *Imam*, (by this Expression they mean the Last Day) all their Works will be condemned to be burnt (or thrown into Water) to shew those Authors did not understand this Book. Several ancient and modern Comments on the Bible deserve the same Fate.

Their Superstition about Eclipses is not so common as heretofore, yet that Phænomenon still affects the common People, chiefly when accompanied, or followed, by particular Events. This is grounded on the Opinion of the *Persian* Doctors, who, as *Chardin* <sup>d</sup> informs us, hold that the Privation of that Light is a Punishment inflicted by Almighty God, who gives that Commission to the Angel *Gabriel*. However that Superstition is very much spread in the *East*: They believe likewise that

<sup>a</sup> This Monument is at *Coons*, in one of the most famous *Mosques* in the *East*. See *Chardin* in the first Vol. of his *Voyages*, and *Besnier* on *Ricault* towards the End of the first Tom.

<sup>b</sup> *Chardin* above cited, Tom. 3. Pag. 411.

<sup>c</sup> *Chardin* spells this Word *Hadi*, not *Hadith*; it signifies a Narration or *Legendary Tradition*. See *Herbelot* on that Word.

<sup>d</sup> Tom. 4. Pag. 120.



what we call the shootings of Stars, are so many Darts <sup>a</sup> thrown by Angels against the Devils, who are at that Time endeavouring to get back into Heaven, from which they have been expelled.

It is likewise asserted that the *Turks*, *Persians*, and *Mahometans* of the *Indies*, use Blessings and other Prayers, and superstitious Ceremonies, to protect their Houses from the Assaults of evil Spirits. The Author of the *Military State of the Ottoman Empire* <sup>b</sup> said he had seen *Talismans* and superstitious Billets, used in order to preserve the *Grand Visier's* Tent.

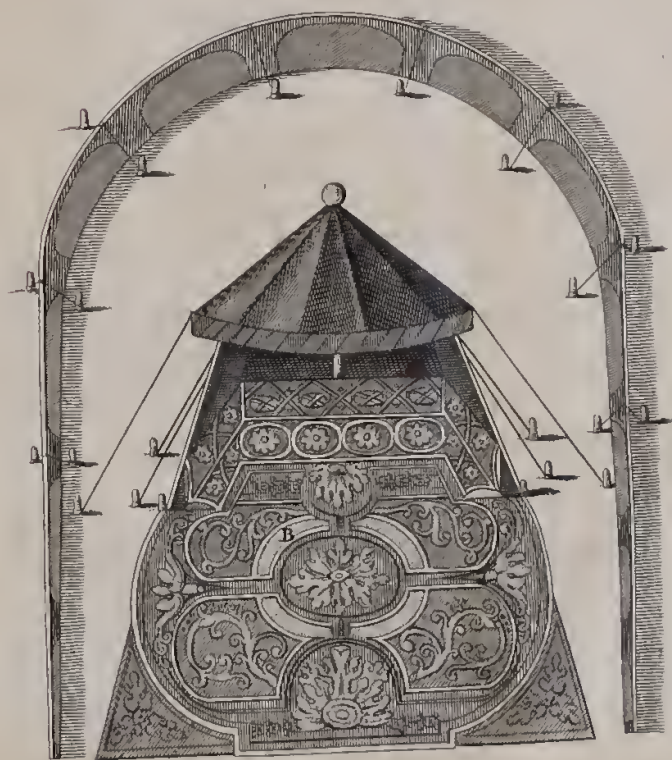
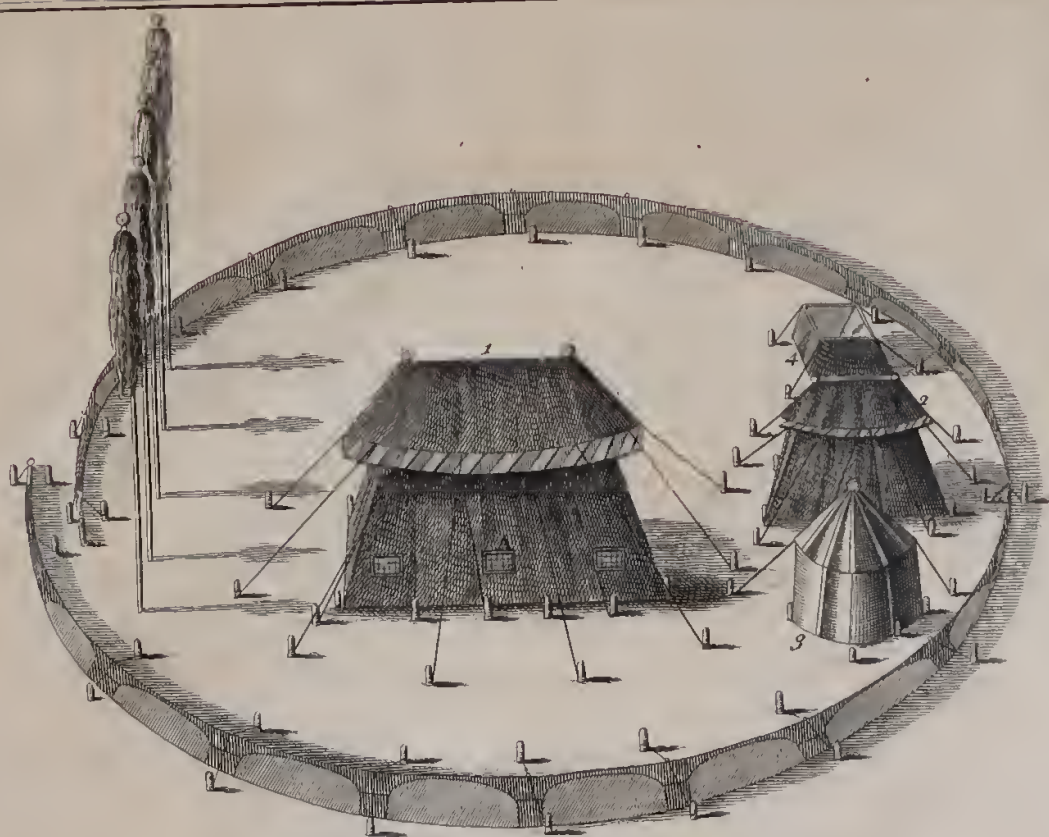
They are also, as already hinted, superstitiously charitable to Beasts. *Ricault* says, "that they buy Birds shut up in Cages, in order to set them at Liberty . . . .  
 " that they buy Bread to feed Dogs who have no Masters . . . . and think it a less  
 " Crime to refuse giving Alms to a starving Christian, than to a Dog wandering  
 " about the Streets . . . ." A cruel and inhuman Tenet, yet the too common Effect of Party Spirit! We are also assured, that they have a kind of religious Veneration for Camels, and look upon it as a Crime to over burden them. "They are thus  
 " respected, says the same Author, because they are very common in the holy Places  
 " of *Arabia*, and carry the *Koran* at the Pilgrimage of *Mecca*. I have even taken  
 " Notice, says he, that those, who take care of that Beast, use the Froth, which  
 " comes out of its Mouth after drinking, and devoutly rub their Beards with  
 " it, saying at the same Time, *Hadgi-baba*, O Father Pilgrim." The Usefulness of the Cows has made the *Indians* worship them; the same Reason has influenced *Mahomet* to propose the Camel as an Emblem of God's Wisdom <sup>c</sup>. *Solomon* in his *Proverbs* sends us to an Ant to learn Wisdom. After all, this general Charity of *Mahometans* for Beasts may proceed from the Opinion of the Transmigration of Souls, from Beast to Man, and from Man to Beast, which was universally spread through the *East*, and is described by the Poet in these Verses.

..... errat, & illinc  
 Huc venit, hinc illuc, & quos libet occupat artus  
 Spiritus, eque feris humana in corpora transit,  
 Inque feras nosse, neque tempore deperit ullo, &c.

<sup>a</sup> See *Herbelot* at the Word *Ildiz*, which is the Name of those Stars.

<sup>b</sup> Count *Marfigli* said it to Monsieur *Pizart*, and had promised him a Model of one of these *Talismans*, and to tell him in what Part of the Tent they were placed.

<sup>c</sup> *Koran*, Chap. 8.



*la Tente du grand VIZIR*

- A Endroit où étoit attaché un billet superstitieux au dessus de la fenêtre. | B. Talisman.  
 1. la Tente du Divan où se donne l'audience. | 3. autre Tente de retraite.  
 2. Tente de retraite pour le grand Vizir. | 4. Retranchement pour certains besoins.





A  
 DISSERTATION;  
 ON THE  
 Various SECTS  
 OF  
 MAHOMETISM.

THE *Muffulmen* have two Sorts of Theology, the one Scholastical and Metaphysical, called *Al-Kelam* <sup>a</sup>, that is, the Knowledge of the Word: The other is Practical, strictly connected with the Civil Laws of the State. The first is employed to treat of speculative Points, such as God's Attributes, their Nature, &c. It likewise is an Armoury of Subtilties about Religion, in order to maintain it by the abstracted Notions and Terms used in that Method of Disputing: But it is much fallen of late from its former Credit. Neither was it much valued in the Infancy <sup>b</sup> of *Mahometism*, till an *Arabian* <sup>c</sup> began to teach that any Doctor who should neglect the *Koran* or the *Sonna* <sup>d</sup>, to apply himself to scholastick Divinity, or Disputes of Controversy, deserved to be impaled, and thus carried about the Town as a Sight and Terror to others.

This scholastick Theology is confined to four Heads <sup>e</sup>. The first concerns the Nature and Attributes of God. The second treats of Predestination and the Will of Man, &c. The third contains the Questions about Faith and its Efficacy, Repentance, &c. The fourth enquires into the Credit of History and Reason, in religious Belief, the Office and Mission of Prophets, the Duty of the *Imams*, the Beauty of moral Virtue, Turpitude of Vice, &c.

The various Disputes on those Subjects have given Rise to several Sects and Parties, viz. 1<sup>o</sup>. The *Ascharians* <sup>f</sup>, Disciples of *Aschari*, who died in the Beginning of the fourth Century of the *Hegira*. They hold that God acts only by general Laws, and upon this they ground the Liberty of Man, and his Merit by good

<sup>a</sup> See *Pocock's Specim. &c.* and *Herbelot* in the Article *Al-Kelam*.

<sup>b</sup> See the same *Pocock* in the Notes, Pag. 195. *Cum oriri Sectæ . . . : cœperunt invetera fuit*, &c. The same happened amongst some Christians.

<sup>c</sup> *Al-Schofey* who lived in the second Century of the *Hegira*. See *Pocock*, Pag. 197. and *Herbelot Bibl. Orient.* on the Article *Al-Schofey*.

<sup>d</sup> That is Tradition or the Oral Law.

<sup>e</sup> See the 8th Sect. of *Salé's Prelimin. Discourse* on the *Koran*.

<sup>f</sup> See *Herbelot's Biblioth. Orient.* &c. at the Article *Ascharians*.

Works: Yet being the Creator, he must concur to all the Actions of Men. "Our Actions, say they, are really and effectually produced by the Creator, but the Application of them to obey, or disobey the Law, comes from us." 2°. The *Keramians* and *Mogiaffemians*, Followers of *Mahomet Ben-Keram*, are stiff Maintainers of the *Corporality* of God: But they were divided as to their Notion of it. 3°. The *Motazales* or *Motazalites* own for their Leader one *Vassel-Ben-Altha*, and believe that the Attributes of God are not distinguished from his Essence; that the Word of God (that is the *Koran*) is created; that *Mussulmen* guilty of great Crimes do not lose their Faith, yet, say they, the Name of Faithful must not be given to them, because in Reality Faith cannot subsist without good Works: They boast of being the Defenders of the Justice and Unity of God. 4°. The *Cadbarians* who give up wholly to Man's Free-will all his Actions. 5°. The *Nadhamians*, who to soften the Opinion of their Master *Nadham*, that the Power of God is not to be restrained, but that he may do Evil, add to it, that he never does Evil by reason of the Imperfection and Shamefulness inseparable from it. 6°. The *Giabarians*, (a Branch of the much divided *Motazales*) deprive Man totally of his Free-will, and pretend that God is the Author and Creator of all his good and bad Actions. 7°. The *Morgians*<sup>b</sup>, whose Name may be translated *the hoping Men*, because they are in hopes that Faith alone will save them, from whence it is concluded that God is to do all for them, that Sin cannot hurt a Believer, and good Works are useless.

All the *Mahometan* Sects are either looked upon as Orthodox, or as Hereticks: These Words are equivocal in the *East*, as much as in the *West*: However those, who are reputed truly Orthodox, assume the Name of *Sonnits* or *Traditionary*. The *Sonna* is a kind of Supplement to the *Koran*; as the *Misebna* amongst the *Jews*, is to the Books of the *Old Testament*. *Misebna* and *Sonna* literally signify a *Reiteration*, and from thence, in a larger Sense, are understood as a *second Law*. The *Sonnites* are divided into four Parties, differing only in Matters of small Importance,<sup>c</sup> for which Reason, they are all esteemed to be in a State of Grace, and have each of them a Place in the Temple of *Mecca*, as being faithful Disciples of *Mahomet*.

These four Sects are, 1. the *Hannifians*<sup>d</sup>, their Leader *Abou-Hanifa* lived in the second Century of the *Hegira*. His Doctrine is followed by the *Turks*, *Tartars*, and the *Mahometans* of *Jerak*. 2. The *Malekians*, from *Malek-Ben-Ans*, that is, *Malek Son of Ans*: He was contemporary with *Hanifa*, and the *Mores of Africa* are of that Sect. 3. The *Schaseits*, from one *Schasei*, who died in the Beginning of the third Century from the *Hegira*: The *Arabians* are his Disciples. 4. The *Hanbalians*; their Master *Hanbal*<sup>e</sup> died towards the Middle of the second Century from the *Hegira*. They were formerly very numerous, but are now reduced to a few *Arabians*.

The heretical Sects are those which err in Faith, or in the fundamental Articles of it. This is still ambiguous, for if those Hereticks had proved the most powerful, to be sure, they would have assumed the Name of Orthodox. Be that as it will, it is certain, that a too nice and subtle Enquiry into the Contents of the *Koran*, is the

<sup>a</sup> 'Tis the Word used by *Herbelot*.

<sup>b</sup> See the same Author at the Article *Morgians*.

<sup>c</sup> See Sect. 8. *Ricault* Tom. 2. Book 2. Chap. 11.

<sup>d</sup> *Herbelot Bibl. Orient.* in the Article *Abou-Hanifasty*.

<sup>e</sup> That is *Chaldea*: There is another *Jerak* in *Persia*.

<sup>f</sup> *Herbelot* in the Article *Hanbal*, has many curious Observations.

prime Cause of this variety of Sects, of which the *Mahometans* seem to be proud<sup>a</sup>; for having divided the *Magi* into seventy Parties, the *Jews* into seventy-one, the Christians into seventy-two, they reckon seventy-three of their own, and cite a Prophecy<sup>b</sup> of *Mahomet*, importing that seventy-three Divisions of his Followers should perish by Fire, and his own only saved.

'Tis useless, and would be endless, to give a distinct Account of all the various Opinions of those Sects: But we must take Notice, that they had their Rise from the Separation made by *Vassel-Ben-Altha*, which happened on this Occasion. A Question was proposed in the School of one *Hasan* or *Hassan* of *Basra*; *Whether a Man guilty of enormous Crimes is to be judged and condemned as an Infidel?* Some held the Affirmative, some the Negative: But *Vassel* without waiting for his Master's Decision, left the Assembly, his Opinion being that such a Man is in a middle State, not an Infidel, because he had Faith, nor yet a Believer, because he did not act accordingly. *Hassan* then said<sup>c</sup>, *Vassel has separated himself from us*, upon which he and his Followers were nicknamed *Motazales*, that is, *separated*. We have already mentioned these *Motazales*, and the various Sects derived from them, and from the other three chief Parties amongst *Mahometans*, which may likewise be seen in *Sale*, *Herbelot*, *Ricault*, *Pocock*, and *Maracci*. Therefore now we shall entertain our Readers with a short Account of some Men, who aimed at becoming Heads of Parties by the same Methods which *Mahomet* had followed. Two *Arabians* opposed him, viz. *Mosseilama* and *Al-Afwad*, surnamed by *Mussulmen*, *The two Liars*. The first endeavoured to persuade his Countrymen, that God had joined him with *Mahomet* in the prophetic Mission. He published his Revelations to imitate the *Koran*, and finding himself at the Head of a strong Party, he wrote to *Mahomet* in these Terms. "*Mosseilama* the Apostle of God, to *Mahomet* the Apostle of God. "Let one half of the World be mine, and the other yours." He died in a Battle<sup>d</sup> sometime after *Mahomet*, and his Sect vanished. *Al-Afwad* or *Aibala* followed this Example, he pretended that two Angels appeared to him: His Eloquence, and some brave Actions drew great Crowds after him, but he maintained his Post only four Months, and was killed a few Hours before *Mahomet*. These two were succeeded by another Prophet<sup>e</sup> and a Prophetess. This last mentioned had a Design of marrying *Mosseilama*<sup>f</sup> to raise her Credit, and they had an Interview, not unlike the Communications of the *Mysticks* of our Days, carnally spiritual.

*Hakem-Ben-Haschem* made his Appearance in the Middle of the second Century from the *Hegira*. Being very ugly, he wore a Vail or Mask, but his Followers pretended this was done by him in Imitation of *Moses*, lest he should dazzle his Hearers. His Tricks of *Legerdemain* made him be looked upon as a Magician, and he was at the Head of a powerful Party: Even some Christians followed him.<sup>g</sup> He maintained that God did take a human Form, after he had ordered the Angels to adore *Adam*; that he appeared in the Shape of several Prophets and other great Men, Princes, Kings, &c. This Impostor failed in his Attempt as the others had

<sup>a</sup> See *Sale* in the Place above cited.

<sup>b</sup> This Prophecy is in *Pocock's* Work above-mentioned, Pag. 210.

<sup>c</sup> See *Herbelot* on the Words *Vassel*, *Motazala*, &c. *Sale* Sect. 8. *Ricault* Book 2. Chap. 11. he mistakes and says *Vassel* was *Hassan's* Master, *Bespier* does not correct it.

<sup>d</sup> See *Herbelot* on *Mosseilama*.

<sup>e</sup> See *Sale*, Sect. 8. Pag. 181.

<sup>f</sup> See what we have related of *Betty Gray Lacy*, the *Labadists* and other *Fanaticks*.

<sup>g</sup> See *Herbelot* on the Article *Hakem*.

done,



done, but in order to persuade his Disciples that he was not dead, but only withdrawn to go to bring them some Help: When he found himself over-powered, and reduced to the last Streights by his Enemies, he flung himself head-long into a large Cystern, full of *Aqua Fortis*, wherein his whole Body was consumed, except his Hair, which floated on the Surface: This seems a plain Imitation of *Empedocles*: But as Virtue and Wisdom produce the same Effects in all Ages, Folly and Fanaticism have the like Privilege. He had so fully convinced his Followers of his coming back to them by Transmigration, in the Shape of an old Man mounted on a gray Horse, who should conquer the whole World, and make them embrace his Religion; that we need not wonder, if, as some Authors pretend, *Hakem's* Sect lasted above five hundred Years after his Death.

One *Babek* became also the Head of a Party at the Beginning of the said second Century. "He made an open Profession of Impiety<sup>a</sup>, embraced no Religion or "Sect then known in *Asia*:" But as he was called the *Founder of the merry Religion*<sup>b</sup>, it is highly probable his Religion was only a gross and sensual *Epicurism*.

Sometime after *Babek*, *Mahmoud-ben-faray*, pretended to be *Moses* risen again: This Fanaticism was not of a long Duration; but a Man named *Carmath* attacked *Mahometism*, in a more refined and wily Manner. He gained some Reputation by an austere Life, a continual Application to Prayer, enjoining his Disciples to pray fifty Times every Day, whereas *Mussulmanism* required that Duty to be performed only five Times; the *Carmathians*, like some other Men, addicted to Contemplation, disdained the ordinary Occupations of Life, and minded nothing but their Prayers: Such a devout Behaviour, procured him many Profelytes, and in Hopes to spread his Doctrine, he chose twelve of his chief Disciples, whom he called Apostles, and to whom he gave the Government and Direction of his new Religion: But the Governor of the Province in which *Carmath* dogmatized, clapt into Prison that Impostor and Hypocrite, who only debauched the common People from their Work, to draw them after him: A young Girl, who espoused his Cause, brought about his Deliverance, which, howsoever it happened, was looked upon as miraculous by his Party, and they published that he was taken up to Heaven: Yet in a short Time, he appeared publickly in another Province, and was so far intoxicated with his Success, that he bragged no Man could hurt him. After all, his Courage failed, he fled into *Syria*, and was not heard of any more; however his Sect still subsisted, and his Followers preached up and down that he was a new Prophet sent into the World to publish a new Law to Mankind, in order to suppress the legal Ceremonies of *Mahometism*, and reform the Method of Prayer established amongst *Mussulmen*. Thus Error often finds Abettors and specious Pretences to support it!

*Carmath* introduced amongst his Followers a new Form of Fasting: He enjoined a profound Silence, and inviolable Secrecy concerning his new Religion, in the Presence of those who were not initiated into it; he allowed the use of Wine, and dispensed his Disciples from several Precepts of the *Koran*, which he said were only allegorical. Prayer was a Type of the Obedience due to the *Imam*,<sup>d</sup> Fast was a

<sup>a</sup> These are *Herbelot's* Words in the Article *Babek*.

<sup>b</sup> This is said to be the Meaning of the Word *Horremi* or *Ghorremy*, as the *Hebrew Heth* is pronounced.

<sup>c</sup> See *Sale*, Sect. 8, Pag. 184, and 185.

<sup>d</sup> So they called their Master the Head of the Sect.

Figure of the Silence and Secrecy so earnestly recommended by him. Even Fornication <sup>a</sup> and Adultery were, as he pretended, allegorically forbidden, as Emblems of those who either revealed the Secrets of the Sect, or did not blindly obey the Commands of their spiritual and temporal Governor; for their *Imam* enjoyed those two Dignities: This spiritual Notion of Adultery and Fornication seems to have been borrowed from several Passages of the Scripture. As to the Submission paid by those Sectaries to their Leader, it was exactly the same as that of the *Assassins* <sup>b</sup> so well known by the History of the Holy Wars called *Crusades*: And it seems evident that *Ismaelians* <sup>c</sup> *Bathenians* <sup>d</sup> *Drufians* and the said *Assassins* and *Carmathians*, were either the same fanatical Sect under different Appellations, or that all of them came originally from the same Stock. For it has been observed <sup>e</sup> that the *Ismaelians* have been also called *Carmathians*, and the *Carmathians* named *Bathenians*.

An Enthusiastick Poet, who lived at the Beginning of the third Century of the *Hegira*, (his Name was *Motanabi*) endeavoured likewise to raise a Sect of his own <sup>f</sup>, made some Progress at first in his Undertaking; but being taken and forced to retract his chimerical Opinions, a Stop was put to it.

Lastly, *Baba*, in the seventh Century from the *Hegira*, set up for a Prophet in Turkey, where he was born, and had many Followers: He, and his chief and only Minister *Isac*, preached Sword in Hand, both to *Christians* and *Mahometans*, this short Profession of Faith, *there is but one God, and Baba is his Apostle*. We hear no more of him, and he met with the same Fate as his Predecessors.

### Modern SECTS of MAHOMETISM.

We have before spoken of the Division of *Mahometans* into *Sunnites* and *Schiites*; the mutual Hatred and want of Toleration of those two Parties might be compared to what happens in other Countries, and produce the same Effects; the jarring Interests of the Princes, who govern in each Party, has made this Division a State Affair. At *Constantinople*, a *Schiite* is not so much hated as being the *Enemy of God and of Mahomet*, as for being supposed to be an Enemy to the Grand Seignior and to his Government. This Mixture of Policy and Religion engages the *Turks* to look upon the *Persians*, as People who believe in God in a different Manner from them. Moreover the *Sunnites* and *Schiites* load one the other with the most odious and infamous Crimes, Cheats, Perjuries, Treasons, forging and falsifying Manuscripts, and the most sacred Books; <sup>g</sup> holding absurd Opinions, which the accused Party disowns. The natural Consequence of all this is, that they mutually esteem each other, as forsaken of God, detestable Blasphemers, and that Princes devoutly attack their Neighbours, as *Selim* <sup>h</sup> did the *Persians*: Friend-

<sup>a</sup> See *Herbelot's Biblioth. Orient.* on the Name *Carmath*.

<sup>b</sup> See what has been said of them in the 3d. Volume of this Work, about the *Greeks* and *Protestants*. *Herbelot* relates that a Prince of these *Carmathians* ordered one of his Men to cut his own Throat, a second to drown himself in the *Tygris*, and a third to leap from the Battlements of a high Tower, which barbarous Commands they immediately obeyed.

<sup>c</sup> See the same Author on the Articles *Ismael*, *Ismaelians*, *Scheik-al-Gabal*, that is, the *Old Man of the Mountain*, and elsewhere.

<sup>d</sup> See him also on the Word *Bathenia*, in the following Title, he says *Bathen* signifies *interiour Knowledge*. We must allow the *Turkish Mysticks* to be as unintelligible as those amongst *Christians*.

<sup>e</sup> See *Sale* at the End of the 8th Section.

<sup>f</sup> See *Herbelot* on the Name *Motanabi*.

<sup>g</sup> See *Ricault* above cited, Book 2. Chap. 10.

<sup>h</sup> The same Author in the same Work.

ship and Charity disappear, and the young *Persians* are excluded from the *Turkish* Schools. The Animosity goes still greater Lengths: These pretended Enemies of God are supposed to be Friends to the Devil, instructed by him in Witchcraft and Incantations, and to be hurtful by their magical Arts. To prevent these direful Effects, several Means are used, and probably the following Ceremony at *Persian* Weddings took its Rise from such Suspicions. " Their Hatred of the *Turkish* *Sonnites* is so inveterate, says *Ricauld* <sup>a</sup>, that when they marry, they place the " Statues of *Abubeker*, *Othman*, and *Omar* <sup>b</sup> at the Door of the nuptial Chamber, " to the End that those who are invited may look at them, and leave upon them " the magical Impressions which may flow from their Eyes, and bring some Mis- " fortune or Disgrace to the new married Couple. For it seems these *Eastern* Na- " tions are persuaded, that some People can bewitch those whom they look at . . . " This being done, and all the Guests being admitted into the Room, after having " first fixed their Eyes on those Statues made of Sugar or Paste, they are imme- " diately broke to Pieces." Add to this the frequent Curfes thundered out by the " *Muefims* of *Persia*, against the said *Abubeker*, *Othman*, and *Omar*, at the very Time of calling the People to Prayers; and every impartial Judge will be convinced there is more Policy in it, (to strengthen their own Party, and make their Adversaries incur the publick Hatred) than Religion. Some of our Readers will probably object, that such Excesses are only committed by the unruly Mobility, and that we should make a rational Distinction; as they suppose a Man of Sense, who should travel from *Turkey* or *Persia* into *Europe*, would do in regard of that senseless Rabble, who in some Countries burn *Calvin*, *Luther*, &c. and in others, the *Pope*, &c. We must beg Leave to answer, that Kingdoms and States are chiefly made up of these unpolished Clowns, without whom the Dominions of Princes would be reduced to very narrow Bounds, and they have but few Subjects. But to convince them, that Party Spirit rages even amongst Men in the highest Stations, and breaks through all Bonds of natural Right and Civil Society; we shall introduce here an Abstract of of a Sentence pronounced by a *Turkish* *Mufti* against the *Persians*. *Ricauld* <sup>c</sup> assures us, it is taken from a Book published at *Constantinople*, with the Approbation and Permission requisite: We shall also learn from it which are the fundamental Errors charged by the *Sonnites* upon the *Schiites*.

" Though your Heresy should only consist in abjuring those three excellent " Friends of *Mahomet*, *Omar*, *Othman*, and *Abubeker*; yet a thousand Years of " Prayers and Pilgrimages performed for the Love of God could not expiate this " Crime, and you would be cast into the deepest Abyfs of Hell, and for ever de- " prived of the Blessings of Heaven and Pleasures of Paradise. This Sentence is " confirmed by the four *Imams*, viz. *Imam* <sup>d</sup> *Azem*, *Imam* *Schafii*, *Imam* *Melic*, and " *Imam* *Hambeli*: Therefore I admonish you to quit your Error, and persuade your " Disciple King *Abbas* to do the same.

" But not content with this, for which you are deservedly called *Kizilbachi* <sup>e</sup>, " that is, *Persian* *Hereticks*, you are become more detestable than the *Drusians* <sup>f</sup> . . .

<sup>a</sup> The same Author in the same Work.

<sup>b</sup> Those are the three lawful Successors of *Mahomet*, in the Opinion of the *Turks*.

<sup>c</sup> See *Bespier's* Notes on *Ricauld*, in the said Work.

<sup>d</sup> Book 2. Chap. 10.

<sup>e</sup> This Sentence was pronounced against *Sari-Calif*, Preceptor to the King of *Persia*, and against all the *Persians*.

<sup>f</sup> That is the great *Imam*: His Name was *Abau-hdnifa*.

<sup>g</sup> Signifies only a red Head. See *Bespier* and *Herbelot*.

<sup>h</sup> *Bespier* has a long Note about them, with a Citation to shew that they drink Wine, and are not circum- cised. See *Herbelot* on the Word *Dararium*, which may be the same as the *Drusians*.



“ as to Faith and Morals, so that I cannot help saying against you, that, for the  
 “ Service of God, it is lawful to kill and destroy you. Your Opinions are con-  
 “ futed by *Giafer Efendi*, who declares you to be ‘as infamous as *Heathens*, and  
 “ has proved by seventy Passages of the *Koran* and *Mahomet*’s own Words, that you  
 “ are guilty of palpable and plain Errors. If the Christians are put to Death and  
 “ deprived of their Possessions, for believing a Trinity in God, can you expect  
 “ a better Treatment, since you are condemned by seventy Sentences of the  
 “ *Koran* ?

“ One of your worst Tenets is, that you must meet in the *Mosques*, but not to  
 “ pray : For what else should you meet there ? *Mahomet* says that whoever comes  
 “ into these Assemblies, without an Intention to pray is a Hypocrite, cursed by  
 “ God, forsaken by the good Angels, accompanied by Devils, and shall never pro-  
 “ per in this World, nor in the next.

“ You alledge for an Excuse, that the antient Order of Priesthood is extinct,  
 “ that none amongst you lead so holy and religious a Life, as to be able to teach,  
 “ instruct, and guide you<sup>b</sup> in performing the publick Prayers. What ! have you  
 “ no Descendant of *Mahomet*’s ? Or, if you have, why don’t you follow their  
 “ good Example ? But you are declared Enemies to the Family of *Mahomet*, and  
 “ pretend you do not employ *Imams*, because they are not guiltless as Children :  
 “ So far you are in the Right, for your *Imams* are neither found in their Doctrine,  
 “ nor in their Morals. Your King, who is your High-priest, goes to Stews and  
 “ Places of Debauchery, he openly takes Women from their Husbands, to make  
 “ them his Concubines ; and his Subjects readily follow this scandalous Practice.  
 “ You reject the Chapter of the Blanket<sup>c</sup> as spurious ; and do the same of these  
 “ Verses which were revealed to us upon Account of Saint<sup>d</sup> *Aïfche* ; at the *Abdest*  
 “ or Washing you do not wash the naked Foot, but slightly sprinkle the Top of  
 “ it ; you never cut your Whiskers, and only shave your Chins, the Hair of  
 “ which is an Ornament to Men, and gives them a majestick Air ; instead of using  
 “ a green Colour to cover the noble Parts of the Body, you employ it on your  
 “ Shoes, &c. to shew your Contempt for our Prophet ; you drink Wine<sup>e</sup> without  
 “ Scruple, though the true Observers of the Law hold it as an Abomination ; you  
 “ make no Distinction between<sup>f</sup> clean and unclean, and eat all Things indifferently.  
 “ If I should mention the seventy Articles in which you err, it would require a  
 “ whole Volume, whereas I intend Brevity in this Writing.

“ You have a detestable Custom, that you allow several Men to know<sup>g</sup> the same  
 “ Woman, . . . . what Book, what Law, what Customs of other Nations au-  
 “ thorize this unnatural, infamous Crime ? What good Quality can be expected in

<sup>a</sup> This Accusation is false ; but as *Bespier* observes, most Men, who speak of a Religion different from their own, charge it with Tenets of which its Professors never dreamed.

<sup>b</sup> *Chardin*, Tom. 2. Pag. 296. Edit. in 4<sup>to</sup>. of 1735. mentions *Pich-namas*, which he translates, a Model or Guide of Prayers, and says the People repeat after them. This therefore is a groundless Accusation likewise.

<sup>c</sup> See *Bespier*’s Note on this false or doubtful Imputation. The *Arabick* Word is translated by Mr. *Sale*, Overwhelming, it may also signify a Blanket or Covering. See *Maracci*.

<sup>d</sup> One of *Mahomet*’s Wives.

<sup>e</sup> Wine is forbid to the *Persians* also by the *Koran*, though the use of it is more common, and tolerated amongst them.

<sup>f</sup> This is false. See *Chardin*, Pag. 101. and 102. of the 4th Tom.

<sup>g</sup> If he means common Prostitutes, the *Turks* have as many : If only the Custom of taking Wives for a limited Time, this is also practised by the *Turks*, and even by some *Europeans* in that Country. The Truth is, *Bespier* throws from *Figueras*’s Embassy into *Persia*, that the common People in *Persia* suffer their Wives to be Prostitutes, and let them out to those who will pay them.

“ the Children of such, and so uncertain Parents? What wonder if you have so few worthy to be Priests or Judges?

“ But how can you be so unreasonable as to pretend that the Prayers publickly said in the Temples are not necessary? Did not *Mahomet* himself pray with the People, or order *Abubeker* to perform the publick Service, and follow him as the rest did? Why do not you enquire of your Pilgrims, who go to *Mecca*, what is the Meaning of the four Oratories<sup>a</sup> in that Temple? Are they not for the four orthodox Sects? Why do you not follow that Pattern? But you choose rather to persist in your Wickedness and Obstinacy; you are Enemies to God and his Prophet, what Answer will you be able to give to *Mahomet* and his four Friends<sup>b</sup> at the Day of Judgment. They have been dead so many Centuries, and still you daily offer new Injuries to their Ashes; at your Weddings you make their Statues with Sugar, to destroy them afterwards out of Contempt, and for the Diversion of the new married Couple and their Guests.

“ Was not *Abubeker*<sup>c</sup> the first who embraced the Faith?

“ Was not *Omar* the greatest *Mahometan* Warrior against *Christians*?

“ Did not the chaste *Othman*, put the *Koran* in order, and divide it by Chapters?

“ Did not *Aly* the great, the learned *Aly*, carry the<sup>d</sup> *Dbul-fecar* or two pointed Sword? Did not *Imam Hassam*, and *Imam Hussain*, suffer Martyrdom for the Faith in the Deserts of *Kerbela*? Did not *Mahomet* say with his own Mouth, O *Aly*, two Sorts of Men are doomed to Hell upon your Account; some who love you, and some who do not love you? You wear also red Turbants as a Token of your Condemnation; you do ill, and are not Friends to the Prophet's Family, nor to the Faithful, as it is expressly mentioned in the Book<sup>e</sup> *Aadik*. The *Christians* preserve in Gold and Silver Shrines the Hoofs of the Ases which carried *Christ*, they esteem it an Honour to kiss or touch this holy Relick: Whereas you, who pretend to be Disciples of God's Prophet, and to be the Offspring of his Friends, yet undervalue that glorious Quality, and order Blasphemies to be daily repeated after the *Ezan*<sup>f</sup> against these holy Friends and Companions of the Prophet.

“ Moreover your Books allow to plunder, burn and destroy the Country of *Musfulmen*, to take their Wives and Families Prisoners, and make them your Slaves. You are even so spiteful as to expose them naked in your Markets to be sold to the highest Bidder: The *Heathens* themselves think it shameful. However this shews you to be our most inveterate and irreconcilable Enemies: You are more cruel towards us, than the *Sezidits*<sup>g</sup>, the *Kiafirs*<sup>h</sup>, the *Zindikits*<sup>i</sup>, and *Drusians*.

<sup>a</sup> See *Bespier's* Notes.

<sup>b</sup> This is another false Accusation; the *Persians* honour *Ali*.

<sup>c</sup> This is not owned by the *Persians*.

<sup>d</sup> See *Herbelot* on that Word, and *Bespier*, Pag. 265.

<sup>e</sup> *Haddith Al-Rassoul*, the *Traditions of the Prophet*. See *Herbelot* on that Article, and *Bespier* Pag. 265.

<sup>f</sup> An *Arabick* Word which signifies calling the People to Prayer.

<sup>g</sup> Or rather *Jasids* or *Jasidies*. See the Part of this Work concerning the *Greeks*. They were called so from *Jeslan*, in their Language God, they were *Magies* and *Manicheans*.

<sup>h</sup> Or *Kafirs*, that is, *Infidels* without Religion, from thence is derived the *French* Word *Caffard*, a *Hyacrite* or *Bigot*. The *Mahometans* call the East and South Parts of *Africa* *Casrah*, in which is contained *Zanguibar*, the Inhabitants of which, called *Zenguies*, spreading through *Persia*, and from thence into *Europe*, gave Rise to the *German* Word *Zigenner*, and to the *Italian* *Cingaro*, meaning the *Bohemians*.

<sup>i</sup> The *Zindikits* are said to be the *Sadducees* of *Mahometism*, denying Providence and the Resurrection, holding that Matter is God, believing the Transmigration of Souls, and following the *Magi's* Book called *Zend*. *Herbelot* on that Word says they are looked upon as neither *Jews*, *Christians*, nor *Mahometans*, neither in their Belief, nor in their Practice.

“ In a Word, you are the Sink of all Filth ; *Christians* and *Jews* may become faithful, but you never can.

“ Therefore I am obliged by the Power which I have received from *Mahomet* himself to pronounce, that it is lawful for all the Faithful, of what Nation soever, to kill, destroy, and extirpate you. If it is meritorious in the Sight of God to kill a Christian, it is seventy Times better to put a *Persian* to Death. I hope the divine Majesty will at the Day of Judgment condemn you to be the Asses of the *Jews*, to be led into Hell by that detestable Nation. Moreover, I do not despair of seeing you destroyed in a short Time, by the *Tartars*, the *Indians* and *Arabians*, our Brethren and Associates in the Faith.

Now to give an Idea of the modern Sects which *Ricault*, who wrote about eighty Years ago, says were lately introduced amongst the *Mahometans*, we shall present our Readers with an Abstract of the Account given by him. “ The *Zaidits*<sup>a</sup> maintain that God will send a *Persian* Prophet, who shall, by a new Law, abolish the Religion of *Mahomet*. Other Hereticks . . . say no Man can be called a Saint in this World, except the Prophets, who were without Sin : They affirm also, that God will be seen by the Faithful in the next World, as plainly as the Full-moon appears now : Though *Mahomet* expressly teaches, that God is invisible in both this and the next Life.

“<sup>b</sup> The *Mahumigists* (which *Bespier* translates *the knowing*) teach that God may be known perfectly in this World, by the Knowledge which Men have of themselves. The *Mezzachulians*<sup>c</sup> hold the reverse, believing that those, who have any Knowledge of God’s Glory and Essence in this World, may be saved, and reckoned amongst the Faithful.

“ The *Jabajabits*, or as *Maracci* calls them *Jabajachits*, believe that the Knowledge of God does not reach to every Thing, but that he governs the World according to the various Circumstances, which he did not know from all Eternity, nor at the Time of the Creation, his Knowledge improving by Experience, like that of Men.

“ The *Kadexadelits* appeared in the World under Sultan *Morat* ; their Master was *Birgali Efendi*, who invented the Ceremonies used at Funerals, when they pray for the Souls departed. Those Sectaries oblige their *Imam* to cry aloud to the dead Corpse, to bid him remember that there is but one God, and one Prophet. Most of them are *Russians* or other Christian Apostates, who have retained some Notion of Purgatory, and praying for the Dead.

“ Within a few Years the Opinion of the *Chupmessabites*<sup>d</sup> is become very common at *Constantinople*, and has been embraced by the chief Men of the Seraglio : They believe that Christ is God, and the Redeemer of the World : The young Scholars of the *Grand Seignior*’s Court are generally imbued with that Principle,

<sup>a</sup> *Maracci* mentions some *Zaidits*, Disciples of *Zaid*, Son or Grandson to *Ali*, who was *Mahomet*’s Son-in-law, but he charges the Opinion here related on those whom Pag. 85. he calls *Seilits*.

<sup>b</sup> These seem to be the same as the *Maalunitæ* of *Maracci*, Part 3. *Prod. ad Alcor.* Pag. 79. Who says, they believed that no one knew God, and was faithful, unless he knew all his Names and Attributes. Yet Pag. 85. he mentions the *Mahumigists*, as *Ricault*, almost Word for Word.

<sup>c</sup> These are called *Magbulits* by *Maracci*, who assures us their Opinion is, that those who know only Part of the Names and Attributes of God, being intirely ignorant of the rest, still have a true Knowledge of him. And he adds that they believe likewise, that God creates or produces all the Actions of Men, But *Maracci* seems often to translate only *Ricault* into *Italian* ; and both have imitated the *Mohometans*. and the ancient Writers of Catalogues of *Hereticks*, by an ill-grounded Multiplication of old and modern Sects.

<sup>d</sup> *Bespier* says that Word signifies the support of *Christians*.



“ especially the best bred and politest of them ; insomuch that *Chupmessabi-sen*,  
 “ that is, you are as civil and obliging as a Servant of the Messiah, is become a  
 “ familiar Compliment paid to those who distinguish themselves by their amiable  
 “ Behaviour, or other good Qualities. There are many of them at *Constantinople*,  
 “ and they are so steady in that Belief, that some have suffered Martyrdom for the  
 “ Profession of it, rather than retract it.

“ The *Muſſrim*, \* that is, the Secret is with us ; are a Sect of Atheists, and all  
 “ their Secret is, that there is no God, and that Nature, or the inward Principle of  
 “ each Being, governs the World in that regular Order which we so much admire.  
 “ To this is due, as they pretend, the Motion of the Sun, Moon, and Stars. This,  
 “ they say, is the Cause of the Birth, Growth, and Death of Men, as likewise of  
 “ Grass, Flowers, and Vegetables. The Progress of this Sect is dreadful, and  
 “ their Increase, particularly in *Constantinople*, astonishing. Some of them are  
 “ *Cadies*, Persons learned in the *Arabick* Books: Most are Renegado Christians,  
 “ who to stifle the Remorse of their Consciences, endeavour to persuade them-  
 “ selves, that nothing is to be dreaded or hoped for after Death. A rich Man of  
 “ that Sect, named *Mahomet Efendi*, who was versed in the Oriental Learning,  
 “ grounded this detestable Opinion on this foolish Argument, *either there is no God,*  
 “ *or he is not so wise and prudent, as our Doctors would make us believe, otherwise he*  
 “ *would not let me live, who am his greatest Enemy upon Earth, and daily scoffing his*  
 “ *Godhead.* He might have saved his Life, if he would have renounced his blas-  
 “ phemous Tenets, and promised to abstain from such Expressions for the future.  
 “ But he chose to be put to Death, *not, said he, for any Reward he might expect,*  
 “ *but because the Love of Truth obliged him to suffer Martyrdom for its Defence.* This  
 “ pernicious Doctrine has infected the Women and Eunuchs of the Seraglio, the  
 “ *Basba's*, and most of the Court. It is related that Sultan *Morat* gave it great  
 “ Encouragement in his Court and Armies. The Followers of that Sect are ex-  
 “ ceeding friendly, hospitable, and render all possible Services one to the other. If  
 “ a Guest of their own Persuasion comes to them, they not only entertain him  
 “ handsomely, but at Night leave with him some beautiful Woman, to spend it  
 “ more to his Satisfaction.

“ The *Cadizadelits* are melancholy and fevere, like the *Stoicks*, they affect Gravi-  
 “ ty, and avoid being present at Musick Meetings, Entertainments and Diversions.  
 “ In publick and in private they always speak of God, everlastingly and unweariedly  
 “ repeating these Words, *La Ilah, illa, allah*, there is but one only God. Some  
 “ of them do this for a whole Night, sitting and leaning their Bodies towards the  
 “ Ground. They are punctual Observers of all the Rules of their Religion, study  
 “ the Civil Law, the Art of disputing *Pro* and *Con*, to leave no Question un-  
 “ canvassed. In a Word, they are perfect Hypocrites in their whole Conduct,  
 “ great Admirers of themselves, proudly despising all others, they neither talk with,  
 “ nor salute them, always inter-marrying in the Families of their own Persuasion:  
 “ They practise mutual Correction, they even excommunicate, and banish from  
 “ their Society, those who after due and repeated Admonitions, prove incorrigible,  
 “ and will not mend their loose or gay Manners. Most of them are Tradesmen or  
 “ Merchants, whose sedentary Way of Life contributes not a little to their melan-  
 “ choly, chimerical Notions, and other Fooleries.

\* The same Author interprets that Word, *those who keep a Secret.*

“ Some of these stupid Sectaries jumble together the Christian Religion with  
 “ *Mahometism*: The Soldiers, who live near *Hungary* and *Bosnia*, are generally fond  
 “ of this Opinion: They read the Gospel in the *Sclavonian* Language, which they  
 “ get from *Moravia* and *Ragusa*: They study the *Arabick* to understand the *Koran*;  
 “ they also learn the *Persian* Tongue to be thought polite, it being much in Vogue  
 “ at the *Grand Seignior's* Court. They drink Wine in their Fast during the Month  
 “ *Ramazam*, but to avoid giving Scandal, they call it *Hardaly*, and put no Cinna-  
 “ mon or other Spices in it: Then they think it a lawful drink. They love  
 “ Christians, and screen them as much as they can from being ill used by the other  
 “ *Turks*. They believe that *Mahomet* is the *Holy Ghost* promised by Christ, that  
 “ the Word *Paraclet* always means their Prophet, since the white Pigeon <sup>a</sup> so often  
 “ revealed to him in his Ear, the right Way of Happiness. All the *Potures* <sup>b</sup> of  
 “ *Bosnia* are of that Sect, and loaded with the same Taxes as Christians. They  
 “ hate Images, and the Sign of the Cross, are circumcised, and justify this last  
 “ Custom by the Example of Christ.

“ Several Janizaries are *Beftaschits*, so called either from *Beftaschuli*, mentioned  
 “ by *Herbelot*, and whom he proves to have been a *Fanatick*; or from *Hagi Beftasch*,  
 “ a *Turkish* Saint, who instituted the Janizaries, and having given his Blessing to  
 “ this new Militia, bestowed one of his Gown Sleeves as a *Coif* for their Leader.  
 “ Be that as it will, *Ricault* and *Maracci* <sup>c</sup> say that the *Beftaschits* deprive God of  
 “ all his Attributes: This Sect began in the Reign of *Soliman* the *Magnificent*.  
 “ Other Writers call them *Zeratists*, that is, *who think Incest lawful*; for which  
 “ Reason they are nick-named, *Mum-fconduren*, that is, *who put out the Candle*.

“ Some *Sabæans* <sup>d</sup> have introduced themselves amongst the *Mahometans*; they  
 “ fancy the Sun and Moon have some divine Quality in them, by reason of their  
 “ Influence on all other Creatures; some Astronomers and Physicians of *Constanti-*  
 “ *nople* have embraced that Sect, which is very numerous <sup>e</sup> in *Media* and *Parthia*.  
 “ The Men adore the Sun, Women the Moon, others pay their Respects to the  
 “ Star of the *North Pole*. Their Way of living is not severe, they are not nice  
 “ Observers of religious Ceremonies; but their outward Behaviour is blameless;  
 “ the Immortality of the Soul, Rewards or Punishments in another Life, are not  
 “ firmly believed by them. Resenting or revenging Affronts or Injuries, are seldom  
 “ found amongst them, because they look upon them as necessary Influences of the  
 “ Stars, and are no more moved to Anger by them, than we are at a heavy Rain  
 “ or scorching Heat.

“ The *Munafichits* are downright *Pythagoreans*, believing the Transmigration of  
 “ Souls: Some of them are to be found at *Constantinople*.

“ The *Esfchakits*, or as *Bespier* says, *enlightened*, from an *Arabick* Word, are  
 “ *Platonicians* <sup>f</sup>, given to Contemplation of the Idea of God, and of the Num-  
 “ bers in him: For though they admit his Unity, they own also a Trinity as a  
 “ Number growing from the Unity. This they explain by three Folds of one  
 “ Handkerchief. Their Respect for the *Koran* is not great, what it contains  
 “ agreeable to their Notions, serves them as a Proof, the rest they look upon as

<sup>a</sup> See above what we have said of this Story of the Pigeon.

<sup>b</sup> People of *Bosnia*.

<sup>c</sup> See *Maracci*, Pag. 86. and *Bespier* on *Ricault*.

<sup>d</sup> *Ricault* seems to confound the *Sabæans* of *Turkey*, with the antient *Sabæans* of *Media*, &c.

<sup>e</sup> Or rather *Pythagoreans*, like the former as appears by these Numbers. See *Maracci*.

“ abrogated. Being convinced that the supreme Happiness of Man consists in the  
 “ Contemplation of the Divine Majesty, the gross Imaginations of *Mahomet* con-  
 “ cerning the Pleasures of Paradise, are looked upon by them as chimerical Dreams,  
 “ and as such held in Contempt. All the *Schees* and able Preachers of the royal  
 “ *Mosques* are of this Sect, assiduous to their Devotions, sober at their Meals, of  
 “ good Humour, and agreeable in their Conversation; love Musick, dabble in  
 “ Poetry, and write some Verses for the Instruction of <sup>a</sup> their Audience; liberal and  
 “ sensible to the Misfortunes of Mankind, and their Company is much courted at  
 “ *Constantinople*, because they are neither avaricious nor severe, nor Self-conceited.  
 “ They delight in seeing handsome and witty young People, to raise their Ideas to  
 “ the Contemplation of God’s Beauty and Perfection; they love their Neighbour  
 “ as his Creatures, and choose such for their Disciples, as join to a good Shape a  
 “ majestick and winning Behaviour: They train them up to Moderation, Wisdom,  
 “ and a grave Deportment, in a Word, to abstain from all Evil, and practise all  
 “ Virtues: This Sect is preferable to all others amongst the *Mahometans*, and ’tis  
 “ a deplorable Case that Men of such happy Dispositions, are not instructed in the  
 “ Christian Mysteries, to become Members of the true Church.

“ The <sup>b</sup> *Hairetits* so called, as *Bespier* informs us from an *Arabick* Word which  
 “ signifies *Wonder*, are the reverse of the *Ejebtrakits*, they call every Thing in  
 “ Question, and never decide it; they cannot bear canvassing any Truth or Enquiry  
 “ about it; Persuasion or Dissuasion are Strangers to them; and like the *Academicians*  
 “ of old, Truth and Falshood, say they, may be so much disguised by the Art and  
 “ Cunning of Arguments, as to appear quite otherwise, than they are in Reality;  
 “ from whence it is inferred by them, that Demonstration, or even Probability, are  
 “ impossible Things. Accordingly their usual Answer to any controverted Point is,  
 “ *God knows it, we do not.* Yet they have amongst them some Preachers, who  
 “ being raised to the Dignity of a *Musti*, are very negligent in performing the  
 “ Duties of that high Station, and ready to sign any Thing in favour of those who  
 “ ask their Advice, always adding at the Bottom, *God knows what is best.* They  
 “ are punctual Observers of the *Mahometan* Ceremonies and Laws, both civil and re-  
 “ ligious; yielding nevertheless sometimes to their natural Inclinations or the Dictates  
 “ of their Passions. They drink Wine, to avoid the Imputation of being morose  
 “ and unfociable; but their ordinary Drink is Syrup mixt with Opium, which adds to  
 “ their natural Stupidity, and in that Condition, they will give their Assent to any  
 “ Proposition, though contradictory to what they had granted before: This they  
 “ do to gratify their Friends, no Proposition being more true than another. ’Tis  
 “ generally observed that *Hairetite Musties* are less successful in that Post than the  
 “ *Ejebtrakits*, because the last mentioned, in the Execution of their Office, go up-  
 “ on sure Principles, sign their *Festa’s* <sup>c</sup> with Caution, and when asked their De-  
 “ cision on important Affairs concerning the Welfare of the State, willingly ex-  
 “ pose themselves to lose their Dignity, rather than sign any Thing against their  
 “ Conscience; whereas the others signing any Thing without Thought or Deli-  
 “ beration; all is left to Chance, without any share of Reason, and by Conse-  
 “ quence it often happens, that the Success not answering the Expectations of the

<sup>a</sup> Spiritual Songs. See *Bespier*.

<sup>b</sup> A Sort of *Pyrrhonian* or *Sceptick Mahometans*.

<sup>c</sup> The *Musti’s* Decision of any Affair civil or religious, is called *Fatua* or *Fetfa*.



“ Prince and his Ministers, the Blame is laid on the *Musti*’s Advice, who is deposed, banished, and even put to Death; which Misfortune seldom happens to “ the *Efchrakites*.”

To this Account of *Ricault*, we must add some Mention of *Adhem*, one of the most antient *Mahometan Quietists*. In one of his Visions, as his Legend says, he obtained that an Angel should write his Name amongst those who love God; and this his Love was no way inferior to that of our *bigbest Mysticks*. “ Hell, he said, “ was preferable with the Will of God, to Heaven without it: I had rather, was a “ common Expression used by him, I had rather go to Hell, doing the Will of “ God, than go to Heaven disobeying him.” This is palpable Nonsense, yet many such *Quietists* are to be met with amongst the *Turks*, and the *Soufis* of *Persia*. Some of them are likewise so refined in their Discourses about the Immensity of God, and his Presence in all Places, that to inspire their Disciples with a profound Veneration for that divine Attribute, they compare it to the Space which contains the Universe; or to a Circle, the Center of which is the End of all the Actions of Creatures, &c. Others distinguish several Degrees of the Love of God, <sup>b</sup> Friendship, Love, Desire, Fervour, Extacy, and at the highest Pitch is Enthusiasm; which makes them say, “ That we ought to sacrifice, not only all our worldly “ Goods, but even all the Hopes we have for a better State hereafter: This is a “ sure Way, as they think, to obtain an intimate Union with God.” But we must observe, that the *Arabians* and *Turks* use the same Word to signify a Madman <sup>c</sup>, and one who loves God at this Rate; and that, as the same Author insinuates, these *Mysticks* of the *East*, like ours, raise themselves to Contemplation by *spiritualising carnal Ideas*; they use the same Phrases which are employed in Love Affairs by fond Lovers, &c. to which we shall add this farther Remark, that as the above-mentioned Word “ <sup>d</sup> literally signifies a Man possessed by some foreign Spirit, “ good or evil; . . . The *Mahometans* often take Madmen to be inspired by God, “ and holy Men.” So says *Herbelot*.

To conclude what belongs to *Mahometism* and its Sects, there is in the Bosom of that Religion, a Party of *Indifferents*, <sup>e</sup> who maintain that the Orthodox are not to be preferred to Hereticks, but all of them be looked upon as good *Mussulmen*: These *Mahometan Latitudinarians* are esteemed no better than *Heathens*, by both the *Sonmites* and the *Schiites* who make up the two great opposite Parties of *Mahometans*. This happens also in other Countries and Religions. For though *Toleration* is grounded on a Principle of natural Reason <sup>f</sup>, yet both in the *East* and in the *West*, the predominant Party will often endeavour, even by Force and Penal Laws, to compel all People to embrace it; and Neutrality, when too strictly observed, renders its Votaries obnoxious to be esteemed as dangerous Men.

*Fenum habet in Cornu, longe fuge.*

Many Reflections might be made on this great Number of Sects, which may be seen in *Ricault*, and are obvious to any intelligent Reader; the most important is, that

<sup>a</sup> See *Herbelot* in the Article *Din*.

<sup>b</sup> The same on the Love of God, Pag. 321.

<sup>c</sup> The same on *Megnoun*.

<sup>d</sup> That Word is the said *Megnoun*.

<sup>e</sup> See *Herbelot* on the *Schoubiah*.

<sup>f</sup> *Quod tibi fieri non vis alteri ne feceris*. Do as you would be done by.

the various Opinions of these different Parties, are couched in such Terms as may be explained in a tolerable Sense, being generally ambiguous; there is no Error so palpable, but what is the Result of some Truth stretched too far: And after all, some Men in all Religions are prone to misrepresent the Sentiments of their Adversaries, in order to render them odious. The *Muſerims*, for Instance, are not excusable, if they really held and practised what they are charged with; how shall we be sure of this? If what is reported of them is true, they probably were the Remains of the Disciples of one *Schamalgani*, who besides the Transmigration of Souls, thought it possible, even in this Life, to transfuse and mix the Soul of one, into and with that of another; to procure this *perfect Transfusion*, they allowed the most infamous Practices, Incests with the nearest Relations, &c. This Man and his Followers, who were called *Enlightened*, were so impudent as to assert, that the Souls of those who should reject this Way of communicating Knowledge, should, after their Death, come into other Bodies to expiate this pretended Crime. But once more; How shall we be sure of this? The only *Golden Rule* is to examine every Opinion by the Writings of those who maintain it, without relying on the Testimony of their Opponents.

S U P P L E M E N T

A N D

A M E N D M E N T S.

*To*



*To the* READER.

**T**HE *French* Author of the Work now published in *English*, has added to it a Supplement and Amendments, we have followed his Directions as to this last Volume in the Body of our Translation of it. What regards the foregoing Volumes we shall now present to your View.

A D I S S E R -

# A DISSERTATION

ON THE

## RELIGION of the *SABEANS*.

**T**HE *Sabeans*, of whom we now speak, are not those *Christians* of *St. John* <sup>a</sup>, mentioned before, who in their own Language style themselves <sup>b</sup> *St. John's Disciples*; though even these have retained several Remains of the antient *Sabeism*. The Subject of this Dissertation is a Sect still subsisting <sup>c</sup>, and to which *Mahomet* seems to grant a Toleration in his *Koran* <sup>d</sup>, as to *Jews* and *Christians*.

'Tis well known, this pretended Prophet shewed some Respect to the two last named Religions, and we have Reason to believe he was as indulgent to the *Sabeans*, since to this Day they pretend to be in Possession of some Books written by the Patriarchs, one in particular by *Adam* <sup>e</sup>, which they say contains all their Religion. *Herbelot* <sup>f</sup> assures us, it is almost wholly *Chaldaick*, but the Characters are, he says, very singular.

An *Arabian* Writer, cited by *Herbelot*, says the *Sabeans* are the most antient People in the World, and received their Religion from *Seth* and *Enoch*, to whom they attribute some Books; but the same People, who sometimes <sup>g</sup> bestow high Encomiums on the *Sabeans*, nevertheless looked on the Word *Sabi* as an Injury, since the *Koraishtes*, who were Enemies to *Mahomet*, called him a *Sabeian*, because he had abandoned <sup>h</sup> their Religion. The *Mahometans*, the *Jews*, and the *Christians* of the *East*, generally confound *Sabeism* with *Paganism* <sup>i</sup>, looking upon those who left *Paganism* to embrace their Religion, as converted from *Sabeism*. Yet it is not unlikely that such an Apology might be made for *Sabeism*, as a learned modern Au-

<sup>a</sup> In the foregoing Volume of this Work about the *Grecians*.

<sup>b</sup> *Mendai-Jabia*.

<sup>c</sup> *Chardin*, Tom. 3. Pag. 429. Edit. in 4<sup>to</sup>. of 1735. says that the *Mahometans* believe, though not with Certainty, that there are still some Heathen *Sabis* . . . about the *Euphrates*, whose Belief and Worship is the same as the old *Chaldeans*, owning a supreme Being, praying Morning, Noon, and Night, their Faces towards the North; calling upon the Stars, the Sun and Moon; they have three Lents, of seven, of nine, and of 30 Days; abstain from some Sorts of Fruits, believe a Heaven and Hell, so that all shall be saved at long run. But he owns, he has not seen any such *Sabeans*."

<sup>d</sup> See the *Koran*, Chap. 2. with *Sale's* Note. See also Chap. 5. 3.

<sup>e</sup> See *Herbelot* on the Article *Sepher Adam*. Some Apocryphal Fragments he says he had seen.

<sup>f</sup> The same Author on the Word *Sabeans* or *Sabis*.

<sup>g</sup> *Herbelot* in the said Article of *Sabis*.

<sup>h</sup> The same Author says, that *Sabi* in the *Arabick* literally signifies *one who leaves the Religion of his Fathers, to embrace a new one of his own*.

<sup>i</sup> By *Paganism* we mean Idolatry.

thor<sup>a</sup> has made for *Magism*. We shall not enter upon such an Undertaking, but the bare mention of it, requires we should distinguish two Sorts of *Sabeans*. 1. Those who owned one only God, and paid their Adoration to that supreme Being, according to his various Influences in the Sun, Moon, and Stars, which they looked upon as his Temples, or (as the Royal Prophet expresses it, *Psal. xix.*) his *Tabernacle*. 2. Those who worshipped these *Tabernacles*, as Partakers of the Divine Glory and Power, which the learned have called *Cultus Sacellorum*; or those whose grosser Superstition lead them to adore the Godhead in Statues; which at first were made only as *Memorials* and *Monuments*: This second Sort is deservedly ranked amongst Idolaters.

Several eminent Men in Antiquity might be reckoned amongst the first Sort of *Sabeans*, *Lot*, *Jethro*, *Job* and his Friends: Even some Heathen Philosophers<sup>b</sup> who owned the Unity, Indivisibility, Infinity, Immutability, &c. of the Godhead, and gave Definitions of a supreme Being, far above all the Ideas of *Paganism*<sup>c</sup>. But these Philosophers, &c. did not act according to their Knowledge, encouraged Idolatry; and though the Morality which they taught, is a Subject of Confusion, even to some Christian Divines; yet they themselves were given up to a *reprobate Sense*, Rom. ii.

The Notion of a supreme Being was fresh in the Minds of those *Sabeans*, by their Proximity to the first Man; the long Lives of the Patriarchs helpt to keep up this Tradition, of one only God, who governs the whole Universe according to his Will and Pleasure; directed in particular the heavenly Bodies to influence the other terrestrial Creatures, and was alone worthy to be worshipped by Mankind, with Praises, Thanks for all his Benefits, Vows, Prayers, &c. amidst the continual Wants to which this Life is exposed. They had also preserved the Idea of a Mediator, who was to reconcile Men to God: This Promise they carefully delivered to their Posterity; who being more ignorant, and more wicked than their Ancestors, and on the other Side stung with the Remorses of their Conscience, and the Apprehension of the Punishments they had deserved; superstitiously sought this Mediator amongst created Beings; instead of one, they applied to several, and in Process of Time adored them: Thus Wickedness, Ignorance, Superstition, joined to the Craft and Deceits of Self-interested Ministers of Religion brought on Idolatry, which is corrupted *Sabeism*, and makes the second Sort above-mentioned of *Sabeans*.

As to the Sect of that Denomination, which has subsisted so long in the *East*, and is said to remain still, and to retain its first Name: They believe one only God, yet pay a religious Worship to the Stars or Planets, &c. which they think<sup>d</sup> are animated Bodies like ours; and are appointed to govern the Universe under the Direction of the supreme Being, as *Vice-Roys* govern Provinces under their Monarch. They apply themselves chiefly to obtain the utmost Perfection of the four intellectual Virtues: The Souls of the Wicked are, they own, to be punished for the Space of many Ages<sup>e</sup>, after which God will forgive them. Their Devotion consists 1. In praying three Times<sup>f</sup> a Day, at Sun-rising they have performed eight Adorations,

<sup>a</sup> See Dr. Hyde in his Treatise *De Relig. Vet. Per.*

<sup>b</sup> See *Huet*, Lib. 2. Cap. 2. *quæst. Alnet.*

<sup>c</sup> Such is this given by *Empedocles*: *Globus intelligent, cujus centrum ubique est, Circumferentia nusquam.*

<sup>d</sup> *Porock* in his *Specim.* &c. Pag. 139.

<sup>e</sup> The same, Pag. 144. says *nine thousand Centuries.*

<sup>f</sup> Others say seven times a Day.



each of which is made up of three profound Inclinations: At Noon they pay five such Adorations, and at Sun-setting. 2. In their grand Festival<sup>a</sup> which they celebrate on the Day in which the Sun enters into the Sign *Aries*. 3. In three Fasts every Year, the first of thirty Days, the second of nine, the third of seven. 4. In Sacrifices, of which they never eat any Part, but burn the Whole, abstaining also from Beans of all Sorts, Garlick, and several other Plants. 5. In their *Kebla* or Place towards which they turn in their Prayers: Authors vary<sup>b</sup> about it, and seem uncertain whether it is the *North*, or *South*, or *Mecca*, or the particular Star they then worship, or whether every Man has not his own *Kebla*. 6. In a Pilgrimage to *Haran*, a Town of *Mesopotamia*, about which many *Sabeans* inhabit; yet they profess great Veneration for the Temple of *Mecca*, and still more for the Pyramids of *Egypt*, looking upon them as the Burying-places of *Seth*, *Enoch*, and<sup>c</sup> *Sabi* their Founder, from whom they derive their<sup>d</sup> Name: They offer in Sacrifice (to these Pyramids, or to these Patriarchs, or to the supreme Being which dwelt in them) a Cock and a Calf all black, with some *Incense*.

They own *Seth* as their first Master; call him *Nebi-Illah*, the *Prophet of God*; and as a modern Author<sup>e</sup> informs us, *Sabeans* are not to be trusted if they swear by the Name of God, but may be credited if they swear by the Name of *Seth*.

They chiefly value a Book written by *Enoch*<sup>f</sup> in *Chaldaick*, which treats of Morality, and is looked upon by them as the Bible by Christians, and the *Koran* by *Mahometans*: The Book of *Psalms* is the only one of our Scripture which they read. They have likewise the above-mentioned Book of *Adam*<sup>g</sup> and some others.

This Prayer of theirs "O God, I consecrate myself wholly to your Service, you have no Companion but him (or them) whose absolute Master you are, as likewise "of all that belongs to him (or them):" is an evident Proof, that the grand Object of their Worship is the supreme God, the Creator and Lord of the Universe, the Being of Beings called by the *Arabians* the most high God<sup>h</sup>, who has under him some intelligent Beings superior to human Nature, called by the same *Arabians* *Divinities*, placed in the Stars and Planets, to be Mediators between God and Men, and intercede for them with the supreme Being. But it must be owned these inferior *Divinities* were more punctually served than the supreme by the *Sabeans*. For Instance, when they planted or sowed, their Custom was to draw a Line, to part the Portion of God, from that of his Ministers or inferior *Divinities*; but whatever fell from God's Part into the others Field was lost to God; whereas what fell from their Part into God's Field, was immediately restored to them. The Reason alledged for this, and some such Customs, was, that the supreme Being did not want any Thing.

<sup>a</sup> Some Writers assure us, the *Sabeans* keep five Holidays in Honour of the Planets called *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, to which they also consecrated the Days of the Week, and divided amongst them, and some other *Divinities*, the Months of the Year.

<sup>b</sup> *Hide*, Cap. 5. *Relig. Vet. Perf.* fixes it to the *North*.

<sup>c</sup> The *Sabeans* pretend that this *Sabi* was Brother to *Enoch*.

<sup>d</sup> *Pocock* cited above, is of Opinion their Name is from *Saba*, an Army, which in Scripture is applied to the Stars; yet he gives some other Etymologies of the Word *Sabeans*.

<sup>e</sup> *Hide*, Cap. 5. Pag. 127.

<sup>f</sup> *Pocock*, Pag. 138. cites a Passage, in which it is called the Book of *Seth*.

<sup>g</sup> *Stanley*, and before him *Hottinger*, Lib. 1. Cap. 8. Pag. 176. *Hist. Orient.* mentions some of these Books about *Talismans* and such Superstitions.

<sup>h</sup> *Allah-Tadla*, signifies the most high God; *Al-Ilahat*, *Divinities*; *Herodotus* Book 3. makes of those two Words two *Arabian* Gods, and takes them to be the *Bacchus* and *Venus* of that Nation. Some pretend that the *Sun* and *Bacchus* are but one God, and say the same of the *Moon* and *Venus*: There are of Opinion that the Word *Allah-Tadla*, or *Urotalt*, is derived from a *Hebrew* Word, meaning the *Deu of Light*, and the Word *Alilabat*, *Alilat*, from another, which signifies the *Night*.

The Beauty of these heavenly animated Bodies, their useful Revolutions, of the Sun to cause the variety of Seasons, of the Moon to supply the Loss of the Sun when set, raised their Admiration, their Curiosity and Superstition : This brought on Astrology so much in Vogue amongst the *Chaldeans*, *Affyrians*, *Egyptians*, and all the *Eastern Nations* : The best Astrologers were *Sabeans* ; and of them one *Thebit* <sup>a</sup>, who had explained the Doctrine and Ceremonies of his Religion : This Book is lost, and we are deprived by this Misfortune of many curious Observations on *Sabæism*.

We shall conclude this short Dissertation by referring our Readers to *Stanley*, to *Hottinger*, and to *Maimonides*, who was copied by the other two, and who being a *Jew*, is a suspected Author, which made a learned Critick of our Days <sup>b</sup> question the Truth of what is related of the *Sabeans*, who are also said to have been *Præ-Adamites*, and believed the World eternal.

<sup>a</sup> He died at the End of the third Century after the *Hegira*. *Albatani* or *Albategnius*, another Astrologer of *Sabean* Extraction, died in the following Century.

<sup>b</sup> *Le Clerc* in his *Ind. Philolog. ad Stanley, Philos. Orient.*







*La PENITENCE des JUIFS ALLEMANS dans leur SYNAGOGUE.*













## A D D I T I O N S

A N D

## C O R R E C T I O N S

Of the former VOLUMES.

*Additions and Corrections to the Ceremonies of the J E W S.*

**T**H E Origin which we have assigned for the *Taleb*, in the Chapter which treats of it, is highly probable, but we must add to it, that some are of Opinion, the *Jews* borrowed this Ceremony from the *Romans*, who had it from *Æneas*\*,

..... *Caput ante aras Phrygio velamur amictu.*

To prove this Assertion, they alledge that the *Jews* took up with several Customs of the *Romans*, as whipping, putting to Death with a Sword, the Manner of eating their Meals, practised by Christ and his Apostles at the last Supper, contrary to the express Directions given by *Moses*. This Argument will not appear very convincing, nor what is likewise said, that being covered at Prayers is, 1. A Token of Grief and Repentance. 2. Of Veneration and Humility. 3. Of Fear and Modesty.

We shall add nothing to our former Description of the *Jewish Flagellation* amongst their Works of Penance: A Print of it was wanting, which is placed here. We must not forget the Confession which some *Jews* in *Italy* make at the Point of Death. It is alphabetical, like some of the *Psalms*, and every Part of the Body is devoutly called to a strict Account. This might pass for the private Devotion of some particular Men, but we meet with such another Confession in the apocryphal Book called *Historia Josephi Fabri lignarii*, or the *History of Joseph the Carpenter*.

The Feast of *Haman*, called *Purim*, is one of those Solemnities, which are partly serious, partly merry; such are to be met with in most, if not in all Religions. We shall add nothing to the Description already given of it, only place it before our Reader's Eyes in the Print here annexed.

\* *Virgil* in his *Æneid*. Lib. 3. Ver. 545.



In representing the State of the *Jews* under the *Christian* Governments, we have mentioned several heinous Crimes, with which they have been charged; without entering into a strict Enquiry about the Truth or Falshood of such Accusations, we must mention two more of great Moment. 1. That they have falsified the Scripture out of Hatred to *Christianity*. 2. That they have destroyed the Books which explained the Mysteries of their Religion. A learned *Rabbin* has published their Apology<sup>a</sup>, to which we refer our Readers, only transcribing a few Passages the most worthy of Notice.

“ We are accused, says he, of using Christian Blood at the Feast of unleavened Bread . . . . but, besides the wicked Contrivance of our Enemies, who to support their Calumny, have conveyed dead Corpse into our Houses, . . . . they might remember how strictly we are forbid eating Blood, insomuch that if a Drop of Blood is found in an Egg, it must be thrown away as unclean; if some Blood sticks to the Bread after biting it, the Part of it which is bloody, must be cut off . . . Moreover, we are to be in the utmost Purity at that Festival, and therefore by Consequence we should not choose to commit such Crimes. Not to mention the Order of *Moses*, to be tender of the Life of a *Stranger*, as of our own Brethren . . . . It is surprising the *Mahometans* do not accuse us of any such Practice, much less put us to Racks and Torments, to make us confess what we are not guilty of. . . . This odious Imputation of murdering Children, was first invented by *Appion* the Heathen Grammarian, and is mentioned by *Josephus* in his Work against that wicked Calumniator.”

A second Accusation is, that the *Jews* commit Idolatry: This they so carefully avoid, as to become ridiculous. For Instance, “ If, says *Maimonides*, a *Jew* passes by . . . a Statue, and at the same Moment a Thorn gets into his Foot, he must not stoop to take it up, lest this should be mistaken for a Mark of Respect paid to the Statue.” But it seems the *Jews* stand when the Book of the Law is taken out of the *Hechal* or Box which contains it, and when opened to the People, as is mentioned in the Book of *Nehemiah*<sup>b</sup>; and when the said Book is carried back to the *Hechal*, the *Jews*, who are in the Way, bow down their Heads: “ Yet as *Rabbi Manasse* judiciously observes; this is no Act of Idolatry, 'tis a Mark of *Respect* and *Veneration* widely different from *Adoration*.” And in Reality, this is proved by the Custom of all Nations, in regard to their Princes and other Superiors, even towards their Equals or Inferiors; the same Observation may serve for an Excuse to several Ceremonies practised by some Christians.

They are charged thirdly, “ with cursing the Christians thrice every Day, and desiring God to confound and destroy them. . . . This is said to be done by the “ Rabbins in the Synagogues.” *Sixtus of Sienna* endeavours to prove his Accusation from the *Talmud*. *Manasse* on the contrary avers, there is but one Prayer like it, which is not against Christians, but some Hereticks: As to the Prayer said by the *Jews* three Times a Day, it is far from cursing, since God is desired in it, *to fill with his Blessings all his Creatures, which are the Work of his Hands*. On the Day of *Chippur*, which is the first of the Year, the *Jews* pray for the Conversion of all Nations: *Lord, say they, May all Creatures fear you! May they prostrate themselves*

<sup>a</sup> *Manasse Ben Israel*. This Apology is inserted in the 12th Tom. of the *Biblioth. Raisonné*, Pag. 176. and Fol. and Pag. 439. and following.

<sup>b</sup> Chap. 8. Ver. 5. and Fol.

before you ! May they all unite to do your Will, &c. But who can tell, whether these Prayers, the Order of *not abominating the Egyptians*, and the Example of God, who desires not the Death of the Wicked, make a deeper Impression on the Minds of the Jews, than another Law which bids them *destroy Infidels* ? Who knows whether Policy and Dissimulation does not govern them in their outward Behaviour towards Christians, and whether they do not curse them in their Hearts ? &c. But who knows they do ? And are they to be accused without Proofs, they or any else ?

The learned *Buxtorfius* taxes the Synagogue with Blasphemy, upon account of a Prayer, in which it is said, *that the Nations bow down before Things of no Value, and offer their Prayers to Gods who cannot save them, &c.* To this it is answered, That this was true at the Time of *Esdra*s, when that Prayer was composed, which being long before Christ, it did not regard Christians ; but that however it is now left out of their Rituals. Neither is it probable that in their Synagogues they spit whenever the Name of Christ is pronounced ; since so publick an Injury could not be concealed from Christians, who often see their publick Service performed, and would severely punish them for it.

The fifth Accusation objected to the Jews, is, that they do their utmost to pervert Christians, and bring them over to *Judaism*. This is easily confuted ; for though it must be owned that Christians now and then embrace their Religion, yet in *Holland* where Toleration puts them almost on the Level with Christians, they avoid, out of Fear and Policy, using any Persuasions to induce those Christians to do it. On the contrary, “ when any one, says *Manasse*, desires to become a Jew, “ he is not admitted as a Member of the Synagogue till a strict Enquiry is made into the Motives of his Change, to find out whether it is not Poverty, Love, some Disappointment, or such other Passion, &c. Then he is forewarned of the Punishments he is to undergo ; if after being received, he breaks the *Mosaical* Law . . . . and after all to avoid the Reproaches of Christians, they often refuse to circumcise the new Profelyte . . . . and some more bent upon becoming Jews, have been forced to circumcise themselves.”

As to their Cheats and exorbitant Usuries, the same Apologist says, they are obliged to this by the Persecutions raised against them, and Taxes laid upon them ; and that their Law does not enforce the Practice of them against Christians, only some Passages have been interpreted wrongfully by some of more corrupt Principles ; or who, as most Men are apt to do, by false Reasons persuade themselves they may hate any Religion but their own.

#### ADDITIONS and CORRECTIONS to the CEREMONIES of the ROMAN CATHOLICKS.

IN the Ceremony of the Pope's Coronation, we should have taken Notice, that in the twelfth Century some Customs were observed, which are now left off. See *Mabillon* in the second Tom. of his *Museum Italicum*.

On the Devotion to the Blessed Virgin, these Words, sung heretofore on *Christmas-day*, were forgot : *Sancta Dei Genitrix, &c.* that is, *Holy Mother of God who hath conceived by the Ear, our Lord*. The Author of the Project of a new Breviary, printed in 1720. says that Expression was condemned above eight hundred Years ago, &c. A Book of Devotion was printed at *Paris*, and approved by Doctors of Divinity,

Divinity, in 1627. under the Title of *Holy Duties of a devout Soul*, which contains a mystical Prayer to the *Trinity of J. C. his holy Mother, and S. Joseph*, in these Words, “ Holy Trinity . . . . who imitate without Intermiſſion the Divine Trinity in the Empyrean Heaven, deified honourable and lovely Trinity, receive the Trinity which is in me . . . . my Underſtanding, my Will, my Memory . . . . Trinity loving the Salvation of Men, work efficaciously mine . . . . To this End, Jeſu my Saviour, preſent to your Father your Wounds and the Blood you have ſpilt out of your Love for me ; Mary, ſhew your Breasts and the Virginal Milk with which you have fed the Word Incarnate ; *Joseph*, put forth your Hands, and the Sweat which has helped to maintain Jeſus . . . . May Jeſus pour on me the Bleſſings of Heaven ! May Mary make me Partaker of the ſweet Fruit of her ſacred Womb ! May *Joseph* fill me with the Bleſſings of the Earth by his Sweat and Labours . . . . ” This Heap of unintelligible Stuff cannot be charged upon the Catholick Church, being only the Whim of ſome private Man, but it is deplorable that it met with the Approbation and Sanction of Doctors.

In the Article of Proceſſions, that of the *infernal Bite*\*, performed every Year at *Tournay* on the Exaltation of the Croſs, was omitted. It was ordered in 1226. on Account of a Sickneſs called *infernal Bite*, with which the Inhabitants of that Country were afflicted at that Time.

#### ADDITIONS and CORRECTIONS to the CEREMONIES of the GRECIANS, &c.

THE manner of giving the Habit or Clothing a Nun in *Ruſſia*, was omitted in its proper Place, neither is it accompanied with any peculiar Circumſtance or worth Notice : We ſhall therefore only refer our Readers to the *new Memoirs of Ruſſia*, Pag. 234. of the *French Edition* printed at *Paris* in 1725. The Author of that Work mentions a Sect called *Rofcolnicks*, who are ſtrict Obſervers of the antient Liturgies, and are Diſſenters from the Church of *Ruſſia*, which they look upon as not Orthodox upon Account of ſome Alterations of Ceremonies. They live in Woods and remote Places to avoid the Perſecutions of the *Ruſſians* who follow the *Grecian Rite*.

We muſt add to what is ſaid of the *Drufians*, the following Particulars<sup>b</sup>. They inhabit part of Mount *Libanus*, the Hills about *Seyd* and *Balbek*, the Country of *Hebail* and *Tripoli*, and reach to *Egypt*. They pretend to be Deſcendants of ſome of thoſe who went with *Godfrey of Bouillon*, to conquer the *Holy Land* in 1099 : That after the Loſs of *Jeruſalem*, they retired into the Mountains from the *Turks*, who purſued them in order to kill and deſtroy all the Chriſtians, whoſe very Name was become odious.

Some Hiſtorians aſſure us that the Earl of *Dreux*, being defeated by *Saladin*, his Soldiers fled to, and intrenched themſelves in, the Mountains, fettled there, and took the Name of *Drufians* in Memory of their Leader ; but their Name was known in thoſe Countries before the *Croiſades*, from whence it appears the Origin is of an antienter Date.

\* *Morſus infernalis*.

<sup>b</sup> See the 6th Volume of *Memoires des Miſſions du Levant*.



Their Books often compare the Union which they ought to entertain one with the other, their Steadiness in punctually observing their own Laws, Customs, and Ceremonies, to the Union of the two Parts of a Man's Skull: The Line or *Sutura*, which joins those two Parts, is called in *Arabian*, *Deuz*, from whence they probably might be called in the same Language *Derzz*, or in the Plural Number *Derrouz*, that is, *an united Nation*, and from thence by Corruption *Drusians*.

They own for their Lawgiver an *Egyptian*, called by them *Bomrillah*, *El Ulazem*, *Mawlana*, that is, the Wife, our Judge and our Master; he appeared, they ignorantly say, only two thousand Years after *Mahomet*, was honoured as their King by his Disciples, who never came into his Presence without casting themselves at his Feet.

Their Religion is a monstrous Medley of Christianity, which they heretofore professed, and of *Mahometan* Customs and Ceremonies, taken up by them either from their daily Intercourse with the *Turks*, or rather out of Policy, to obtain their Friendship and Protection.

The Book left them by their Lawgiver is carefully preserved; it is divided into three Sections or Letters, and contains, as they say, all the Mysteries of their Religion.

Besides this first, they likewise admit a second Lawgiver, whom they call *Hamze*, and say he was a holy Man and Disciple of the other. He wrote three Books<sup>a</sup> for their Instruction, and charges them not to communicate their Contents to any Stranger whatever: This is probably the Reason, why they keep them under Ground, and take them out only on *Fridays*, which are their Days of Meeting, to read them to the Congregation.

Their Women are supposed to be better versed in their Religion, and are respected as such; they teach each other, and explain their two Lawgivers Books, recommending Secrecy above all Things: This they keep so faithfully, that to this Day we know nothing of it, but a Number of fabulous Stories with which the *Drusians* fill their wild Imaginations.

There are two Sorts of *Drusians*, called in the *Arabick* *Tukama*, or *Ukkal*, that is, *prudent*, *wife*, *spiritual*; and *Jubbal*, which signifies an *unsteady*, *imprudent*, *ignorant Mind*. The first Sort always wear dark coloured Clothes, carry no *Kanjac*, that is, Sword or Dagger to their Girdle; they lead a reformed, retired, abstemious Life; abhor Theft, insonmuch that they will not receive what is given them, for fear it should have been unjustly acquired; they accept more freely the Gifts of Country labouring Men, than those of the rich, as being earned by the Sweat of their Brows: They stick to the *Koran*, are circumcised, fast the *Rbamadan*, abstain from Hogs Flesh, and observe other *Turkish* Superstitions.

The second Sort are not admitted to the Assemblies of the former, they are ignorant of the Mysteries of their Religion, or rather live without any, and by Consequence lead disorderly Lives, without any Remorse, supposing no more is required of them, than to say a few Prayers in Honour of their Lawgiver *Bomrillah*,<sup>1</sup> and to utter some Expressions used by the spiritual *Drusians*, viz. *Ma*, *Fib*, *Elab*, *Ella*, *Hu*, that is, *no God but him*: This is their Profession of Faith, which they often repeat, chiefly when they worship their Lawgiver's Statue, which is of Gold or Silver; they shut it up in a wooden Box, and shew it only on their most solemn

<sup>a</sup> This Work is in the *French King's Library*.

Days: They fancy that when they offer their Prayers to it, they are speaking to God himself, such is their Veneration for this Idol. *Bagelin* and *Fredis*, two Villages situate in the Mountains where the chief *Drusians* inhabit, are the only two Places honoured, as they term it, with the Possession of their great Lawgiver's Statue.

To the Note about the *Abramamites*, this may be added. "We are inclined to believe, they are a kind of *Sabeans*; yet it seems there is such a Sect in the *East*, little worth Notice, as having but few Members, and none of any Consideration. So says *Herbelot* in his *Biblioth. Orient.* on the Word *Ibrahimiah*."

After the Article of the said *Abramamites*, add what follows. "*Hide*, Pag. 555. of his Work *de Relig. Persar. Veter.* mentions a small Sect of about a thousand Souls, which he calls *Chamsi* or *Solares*. They have no Priests nor Doctors, no Places of meeting, but perform in Caves their religious Worship, the Mysteries of which are kept so secret, that they have not been discovered, even by those who have been converted to the Christian Religion. The *Mahometans* obliged them to declare themselves Members of some Christian Society; they made choice of the *Jacobite* Sect, baptize their Children, bury their Dead according to that Rite: Believe a God, (*Hide* says *Calum*, by which doubtless they mean the Godhead) Hell and Judgment, and that Christ died for Mankind. They are strictly united amongst themselves, detest Usury, and when they receive any Thing from a Jew or a *Mahometan*, oblige him to swear he did not come by it that Way. May not this Sect be the same as the *Houbames*, mentioned in the Dissertation on the *Adamites*, upon the Credit of *Thevenot*, or a Branch of the *Drusians*, *Nazarians* or *Jesidians*, &c.

## ADDITIONS and CORRECTIONS to the CEREMONIES of the IDOLA- TROUS NATIONS in the EAST- INDIES, &c.

TO what has been said of *Brama* and the *Indians Trinity* add this learned Note of *De la Croze*. "*Brama* comes from the Egyptian Word *Piroumi*, a Man: And has the same Signification in the holy Language of the *Indians*, called *Samseret* (or as *Bernier* has it, *Hanscrit* :) The Inhabitants of *Malabar* instead of *Brama* say *Birouma* which comes still nearer to the Egyptian Word . . . in the Language of . . . *Ceilan*, *Pirimba* signifies also a Man." Some Missionaries pretend to have found several Representations of the Trinity amongst several *Indian* Idolaters. At *Tudemala*, for Instance, a Picture was worshipped representing an old Man, a young Man and a Bird, which was one only God, called *Bidi*, that is, *Fate*; and this *Bidi* these *Indians* said was the Author of all Things. The Missionaries readily explained this, in a Christian Sense of the Father, the Son, and the Holy Ghost. *Navarette* says the same was done in favour of *San-Pao*, the Idol of *Tibet*. Because without any Addition or Diminution, it was exactly like what was

<sup>a</sup> *Nullas Ecclesias*, says *Hide*.

<sup>b</sup> *Hist. du Christianisme des Indes*, Book 6.







A. Pallévar. B. B. Signes Superstitieux et marques prophanes avec leurs couleurs. C C C. Sur le né  
D. Double Lingam. E E. Lingam ou PILALLUS. F F. Marques tolérés par les Missionnaires avec les couleurs.

seen in his Days on the high Altar of the Convent of the Trinity at *Madrid*. *De la Croze* makes in the above cited Work \*, several curious Observations, very useful in tracing the Origin of *Indian* Idolatry.

The same Writer and others take Notice that *Ixora*, or, as many *Indians* pronounce it, *Isuren*, is the same with *Osiris*, pronounced *Ysiris* by the *Egyptians*.

The Idol *Quenevadi* seems to be the same which is worshipped in *Malabar*; and called *Pulleyar*, here represented in the Print. *Pulleyar*, say those *Indians*, presides over nuptial Ceremonies, is worn as an Ornament by the *Indian* Women about their Necks, is a Sign that they are no more Virgins, and serves them as a Preservative in the State of Womanhood.

The *Lingam* is akin to the *Phallus*. *De la Croze*, in the above cited Work, has some curious Remarks upon both, by which he proves, that the Worship of the *Lingam* is also from *Egypt*. He adds with a malicious Sneer, that it resembles *Sr. Anthony's* Crofs : However, there are several Sorts of them, too obscene to be farther insisted on, but which may be seen in the Print with their Names and Colours; the *Indians* wear those superstitious Signs on their Forehead and Nose, and the Missionaries not being able to make them leave it quite off, have been obliged to allow their Profelytes the use of some that are least offensive.

The *Indian* Kings have a *Morning* Worship, which was forgot in the Article of the daily Order observed in their Prayers. They spend most of the Morning till Noon, in Offerings and Prayers punctually performed, and then they give no Audience.

The Cow-worship is doubtless derived from *Egypt*; the Virtues of their Dung have been rehearsed, but not a Word of their Weddings. *De la Croze* cites a Passage, by which we are informed that in the Year 1597 a rich *Indian* spent sixteen thousand Crowns on marrying his Cow to a Bull, of high Birth to be sure !

In the second Volume of idolatrous Religions, before these Words, *all these Superstitions, &c.* add this, " some *Ingrians* have a particular Religion which bears " some Affinity to Judaism. They have *Lutheran* Ministers, whom they despise ; " on certain Days they repair to the Woods, consecrate a certain Number of Trees, " cut them down and burn them ; with the Remains they raise a Pile of Wood upon " which they burn to Death a Cock, having first glutted themselves with Beer."

We shall conclude this whole Work with two Prayers, the one made by an *Indian* of *Malabar* runs thus, " O Sovereign of all Beings, Lord of Heaven and Earth, " I do not contain you in my Heart. Before whom shall I deplore my Misery, " my Help and Preservation is due to you, without you I cannot live, call me, O " Lord, that I may come to you . . . " Again in another Prayer he says, " Lord " you have known me, when you created me, but I learnt to know you, only " when I became able to use my Reason . . . . you have given yourself to me, and " I have given myself to you . . . you came to me, O God ! like a Lightning from " Heaven . . . " The other made by a Tartar of *Tanguth* or *Boutan* is as follows, " Our Prayer be to God. You who are raised above every Creature, give us Wi- " dom . . . whether I travel Evening or Morning be with me . . . shew Mercy . . . send me my *Guardian Angel*, at all Hours, and all Days, *have Mercy on the Dead*,

\* *De la Croze*, besides his being versed in Antiquity, was helped by the Memoirs of the *Catholic* Missionaries, and of some *Protestants*, chiefly of *Zingebalg*, a *Danish* Missionary at *Franquebar*.

“ and on the Living . . . . . give me a holy Mind, a good Health, Strength, and  
 “ good Success . . . . . Be with me every Hour, and do not withdraw . . . . . May  
 “ the Blessing of the Lord, which is the Root of Roots, good Success come and  
 “ stay upon me . . . . . May the Blessing of the strengthening Angel be upon me !”  
 Should any supercilious Critick ask why we have set down those Prayers, we answer, that 1<sup>o</sup>. vulgar Christians may know by it that they are not the only Men, who offer their Prayers to God, with some Fervour : 2<sup>o</sup>. This is also a Proof that even *Pagans* have sublime Notions of the Godhead. It must be owned, that it appears by holy Writ, and the Words of our Saviour <sup>a</sup> that most Heathens think only and pray for temporal Goods ; but these Prayers and some such we meet with in Antiquity, are also a convincing Argument that all of them were not so bold as to say with *Horace* <sup>b</sup>, that they could acquire by their own Industry, Wisdom, or a just and quiet Mind.

<sup>a</sup> *Matth.* Chap. 5.

<sup>b</sup> *Det vitam, det opes, æquum mi animum ipse parabo.*

*T H E E N D.*



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# EXPLANATION

OF THE

## SEVERAL PLATES

In the SEVENTH VOLUME,

With Directions to the Book-binder for placing the  
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